Buddhist Religion Studies

Class Eight

National Curriculum and Textbook Board, Bangladesh

Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The **Buddhist Religion Studies**, designed in the light of the National Curriculum, is enriched with contents and information suitable for their age. The textbook includes illustrations, tasks, and exercises related to contents to engage students in learning and make the field of study practical. Students will be inspired deeply by the ideals and morality of religion in studying the textbook. As a result, knowing about Gautama Buddha's Ahimsa (free from malice), amity, and compassion, means to a moral and righteous life, Buddhist philosophy, culture and tradition they will be able to make their life beautiful and caring. It is hoped that the students will be able to lead a religious life as well as be aware of their responsibility and duty in performing religious rituals and will be inspired by the spirit of universal welfare, patriotism and tolerance.

It may be mentioned here that due to the changing situation in 2024 and as per the needs the textbook has been reviewed and revised for the academic year 2025. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October, 2024

Prof. Dr. A K M Reazul Hassan
Chairman
National Curriculum and Textbook Board, Bangladesh

Contents

CHAPTER ONE
THE PRINCIPLES OF EQUALITY OF GAUTAMA BUDDHA

Gautama Buddha is called the exponent of the Principles of Equality. Principles of Equality comprise two words, 'principles' and 'equality'. In short this means justice, basic rights, equity and sense of respect for others and so on. It is one of the most acceptable doctrines by which we can establish peace in the society removing all the differences. This is widely practiced in the religion of the Buddha. The Buddha has given much importance on this in the maintenance of His Sangha because He could very well realise that to establish peace is not possible without justice. He tried to remove all the discrimination of the society through the principles of equality. We will learn about the doctrine of Gautama Buddha in this lesson.

At the end of this chapter we will be able to-

* discuss the Buddha's the principles of equality.
* explain the influence of this doctrine on family and social life.

LESSON 1
THE PRINCIPLES OF EQUALITY OF THE BUDDHA

Gautama Buddha was born in the Kingdom of Kapilavastu (present Nepal) at the foot of the Himalay as, more than two thousand five hundred years ago. He attained Buddhahood at the age of thirty five. He was widely recognised as the Buddha after attammg Buddhahood. He preached religion for forty five years and breathed His last at the age of eighty.

Racial conflicts and class differences were acutely prevalent in the society at His time. To remove these differences, he gave importance on His Principles. According to Buddhism, this doctrine is the basic foundation of world peace. It is the main weapon through which a man can drive away all sorts of sorrows, injustice, hatred, differences and conflicts. So, the practice of this doctrine in the society is badly needed. It is because of this doctrine , Buddhism has crossed the border of India and reached the farthest part of the world. There were no wars or no blood shed for this. This doctrine of the Buddha teaches people to be respectful to one another, to be liberal towards other's views and attitudes. This doctrine ensures basic human rights of all people belonging to different castes and creed. In order to flourish this idealism, Buddha used this Principle first in the establishment of his Bhikkhu Sangha. He allowed access of all classes of people irrespective of caste and creed to His Bhikkhu Sangha.

When the Buddha was residing in the Purbaram of Sravasti made by Mahaupashika Visakha, He addressed the Bhikkhus, "OBhikkhus, the rivers namely the Ganga, the Jamuna, the Soravu have lost their individual identity falling in to the ocean, so all people Kshatriya, Brahmins, Boishya, Sudra lose their identity when they enter my religion. All men are equal here.

From the above explanation it can be realised that Sangha established by the Buddha was open to all classes of people. At that time racial conflict was seriously affecting the society. Candal, sweepers, cobblers were considered people of lower class. They had no right to take part in religious and social activities. They were deprived of religious or social activities. They were hated and the others always maintained a distance from them. But Bhikkhu Ananda, one of the Buddha's disciples, drank water from the hand of a Candal's daughter. By doing so he brought about a revolution in the society.

Even the Buddha accepted the invitation of a prostitute named Amrapali and recognised her existence in the society as a social human being.

From the Vasal Sutta of the book Suttanipata we learn that Matanga was the son of a Candal by birth. Later on he attained Pabbajja giving up all types of greed, ignorance, thirst for riches, worldly pleasure and by following morality, meditation and wisdom obtained Arhantship. He possessed some rare qualities. Then many youths of Brahmins and Kshatriya engaged themselves to serve him. This also relates that even though belonging to the Kshatriya or Brahmin family, many of them were addicted to sinful acts. In the light of this description we see that for attainment of spiritual freedom of Nibbana, a man's birth, caste, creed are neither obstacle nor helpful. The deeds of a man determine his identity. The Buddha says in the Vasal Sutta, in the book Suttanipata,'

'Na jacca vasalo hoti, na jacca hoti Brahmano,
Kammuna Vasalo hoti, Kammuna hoti Brahmano'

This means none becomes Vasal or Candal or Brahmin by birth. A man becomes Candal or Brahmin by deeds. None can become Brahmin by virtue of caste, race of colour. In the Brahmana Vagga of the book Dhammapada we find same description, such as:

Na jatahi no gottena na jacca hoti Brahmano,
Yamhi saccanca dhammo ca so suci so ca Brahmano.

This means that not by matted hair, nor by lineage, nor by birth becomes one become a holy man. But he in whom truth and righteousness exist- is pure. He is a holy man.

Moreover, the Buddha has said in his Vasettha Sutta that there is no discrimination in people. There are differences among the animals in being male, female, in their colour, physical stature etc. But we can hardly find any difference among human beings. In fact, different aspects of human beings like their sorrows, happiness, wisdom, rituals, and rites are almost alike.

At the time of the Buddha, the birth of a female child was unwel come. It is known from the Kosala Samjukta lesson that The Chief Queen Mallika Devi gave birth to a daughter. Kosala Raj Prasenjit became upset at this. The Buddha came to know this and said to the king Prasenjit that none should be upset at the birth of a daughter. If the girl is meritorious, religious and dutiful to household affairs, she can be superior to a son. Even this girl can give birth to such babies who can perform noble deeds in future, and can rule a vast kingdom. Hearing this, the king accepted the birth of a daughter as an auspicious incident.

During the life of the Buddha, many discriminations were prevalent in the society. The Buddha came forward to removing all these discriminations. People have always been trying to establish these doctrines in the society from the time immemorial. It was the Buddha who first look took steps to reform the society through this doctrine and introduced peace in the world.

Exercise

What is the teaching of the principles of equality of the Buddha?

What determines the identity of a man?

LESSON 2

APPLICATION OF THE BUDDHA'S PRINCIPLES OF EQUALITY

In the contemporary society of the Buddha, the lower class people did not have any access to social and religious rights. But the Buddha allowed them to have access to the Bhikkhu Sangha established by Him. Many restrictions were imposed upon the lower class people in their social and religious activities. The Buddha established their rights giving them opportunity to enter His Sangha. Then they could practise religious activities. There is a story about this:

At the time of the Buddha, a poor neglected sweeper family lived nearby the royal house. A boy named Suniti lived in that family. He took up the same profession. When he grew up, sweeping the streets, throwing away the garbage from the city were his daily works. He was very often teased by others for this job. He passed his days unloved, neglected and unfed. He always thought of his hateful life returning home at night. One day he was walking along the street with a basket full of waste. Suddenly he saw the Buddha coming to the city with a group of disciples. When the Buddha came closer, he put down his waste basket and stood aside along the wall very hesitantly.

He wished he could sit at the foot of the Buddha. The Buddha knowing this looked at him affectionately. He put His hand on his head and said, "Come on Suniti, let's go to Vihara." Suniti was astonished at this. He became emotional and fell down at His feet. At last the Buddha took him to Vihara and consecfated him. He was included in to the Bhikkhu Sangha. Within a very short time Suniti, leaving all the worldly pleasures, attained Arhant. Many a man like Suniti, entering the Sangha was able to flourish their talents. As for example, Upali was the son of a barber. He became one of the close disciples of the Buddha entering the Sangha. He was awarded the title of 'Vinaydhar', because of his expertise in Vinaya Pitaka. He put in his memories all the 'Desana' related to 'Vinaya'. After the death of the Buddha, he recited the Vinayas composed by the Buddha in His First Mohasangiti. Same was with Kullo Sthavir. He was the son of a farmer. Yasa Sthavir was the son of a gardener. Hirannyak Sthavir was the son of a thief. Chandak was the son of a maid servant. Vimal Sthavir was the son of a prostitute, Amrapali. Like them, many others from the lower class society became the Buddha's disciples and earned honour and fame by dint of their works.

Thus Buddha encouraged the people of all classes to enter the Sangha and gave them access to religious activities to uphold humanity. The Buddha proves that we should not deprive any one of his human rights because of his birth and profession.

Bhikkhus from various caste and creed taking lessons from the Buddha

Many examples of elimination of racism are found in the life of the Buddha. People of all castes have got a place in Buddhism.

During the life time of the Buddha, women were not allowed to perform religious or academic activities independently or through Sangha. The Buddha established Bhikkhuni Sangha for them as to provide them opportunity to take part in religious activities. In Tripitaka, we can see the examples of many women who earned fame and excellence in religious and learning activities. From Therigatha, we can learn that the mother of Sumangal practised meditation in order to get rid of wants, sorrows, sufferings in the family. She attained 'Arhant' restraining her cardinal vices. Bimala, the daughter of a prostitute of

Vaisali Nagar, turned into be a Bhikkhuni at the advice of Moudgalyan Sthavir. Later on she achieved 'Arhant' through severe austerity. Thus Chapa, the daughter of a hunter; Purnika, the maid servant of merchant Anathapindika; Subha, the daughter of a goldsmith; Krisha, the daughter of a poor family; were able to attain 'Arhant' by virtue of their deep meditation and devotion.

Except them, there were many kings, queens, princes and princesses who took refuge to His religion. Among them were Mahaprajapati Goutami, the Queen of Sakyaraj Suddhodhan; Khema, the Queen of Maharaj Bimbisar; Sumana, sister of the Maharaj of Kosala. Many of the Bhikkhuni had scholarly knowledge in religion and philosophy. The Buddha told Ananda while establishing Bhikkhuni Sangha, "O Ananda! Women can be as capable as men." This shows that women could establish themselves as capable as men in the field of acquiring knowledge and in religious activities.

Exercise

What was the title of 'Upali'? What did he learn by heart?
Name some disciples of the Buddha who became famous receiving 'Pabbajja' from different professions.
What did the Buddha tell Ananda while establishing 'Bhikkhuni Sangha'?

LESSON 3

SOCIAL INFLUENCE OF BUDDHA'S PRINCIPLES OF EQUALITY

Buddha's Principles of Equality have immense influence in social life. During the Buddha's period the so called lower caste people were neglected, inflicted and hated everywhere. They found an inspiration to live with respect by the influence of the principles of equality. This principle has proved that anyone can gain success and fame through professional efficiency and merit. Realising this

truth the people who were neglected and ignored were encouraged to survive in the society by dint of their deeds. Because of this doctrine of the Buddha, women found an opportunity to participate in the activities of religion and learning. The door to free thinking was opened before them.

Even in the present social perspective, this doctrine of the Buddha can be of much importance. By exercising the principle of equality of the Buddha we can:

1) remove racial conflicts and establish unity in society.
2) ensure the basic rights of all people.
3) create tolerance towards other religions and opinions.
4) establish the dignity of profession and labour.
5) remove the difference between men and women and ensure equal rights.
6) ensure justice in the society.
7) remove all sorts of dissimilarities from family to the state level.

Exercise

How can you apply principles of equality in class room?

Exercise

Multiple choice questions

1. Whom did Gautama Buddha initiate first?

a. Yas Sthavir **b.** Bimal Sthavir

c. Upali **d.** Hiranyak Sthavir

2. Because of the application of the principles of equality-

i. We can ensure the fundamental rights of all.

ii. We can establish the dignity of labour.

iii. An enemy can kill his enemy.

Which of the following is right?

a. i and ii **b.** ii and iii

c. i and iii **d.** i and ii

Read the following passage and answer question no 3 and 4.

Bomali and Mounita Singha are S.S.C examinees. On the occasion of a wedding ceremony, Mounita admonishes Bomali for her simple, old clothes. But Bomali bears all the insults silently. Bomali obtains G.P.A 5 and Mounita obtains 'B' grade in the examination. Bomali's good performance stirs the mind of Mounita.

3. Which teaching of the Buddha has been violated by the behaviour of Mounita Singha?

a. Tolerance **b.** Sympathy

c. Equality **d.** Respect

4. Following this principle Mounita will learn:

i. Not to insult anyone

ii. To be proud of riches

iii. To develop mutual relationship.

Which of the following are true?

a. i **b.** ii and iii

c. i and iii **d.** i , ii and iii

Creative Question

1. Proni Khisha was a computer engineer. Five of her other friends were also expert in computer application in their academic life. But because of some conflicts among them, Proni Khisha went elsewhere and invented a new computer program through hard work and perseverance. Later on, she formed a Computer Club in her own village and managed to teach computer education to the deprived and neglected children in the society. Besides this, all others irrespective of castes and creed received the opportunity of learning computer in her club. At this the fame of her inventions about computer spread far and wide.

a. Which principle of Sangha of Gautama Buddha has been given special importance?
b. What was the significance of Bhikkuni Sangha in Buddhist religion? Explain.
c. Which characterstic of principles of equality has been enlightened through the activities of Proni Khisha?
d. Do you think that the lesson of Buddha's principles of equality has been reflected in the life of Proni Khisha? Give reasons for your answer.

2. Koushik was born in a poor family. He was very brilliant. Pulin Barua, a well off person of the society, was charmed at his talent and took all the responsibilities of his studies. At the end of his academic life, Koushik got a very good job and joined it. At last Koushik founded a school for the education of all classes of boys and girls.

a. Who built the Purvaram Vihara of Sravasti?
b. Why did the Buddha ensure equal rights for the women? Explain.
c. "The activities of Pulin Barua is the reflection of Buddha's principle of equality" - Explain.
d. 'Supremacy can be achieved not by birth but by deeds.' How much effective is this in the life of Koushik? Explain this in the light of the principle of equality of Lord Buddha.

Fill in the gaps

1. Gautama Buddha is called the exponent of________.
2. Principle of equality is the basic foundation of establishing ______.
3. Good or evil _______ bears the identity of a man.
4. _________ can enjoy the result of labour as men.
5. _________ can be ensured for all.

Short Question

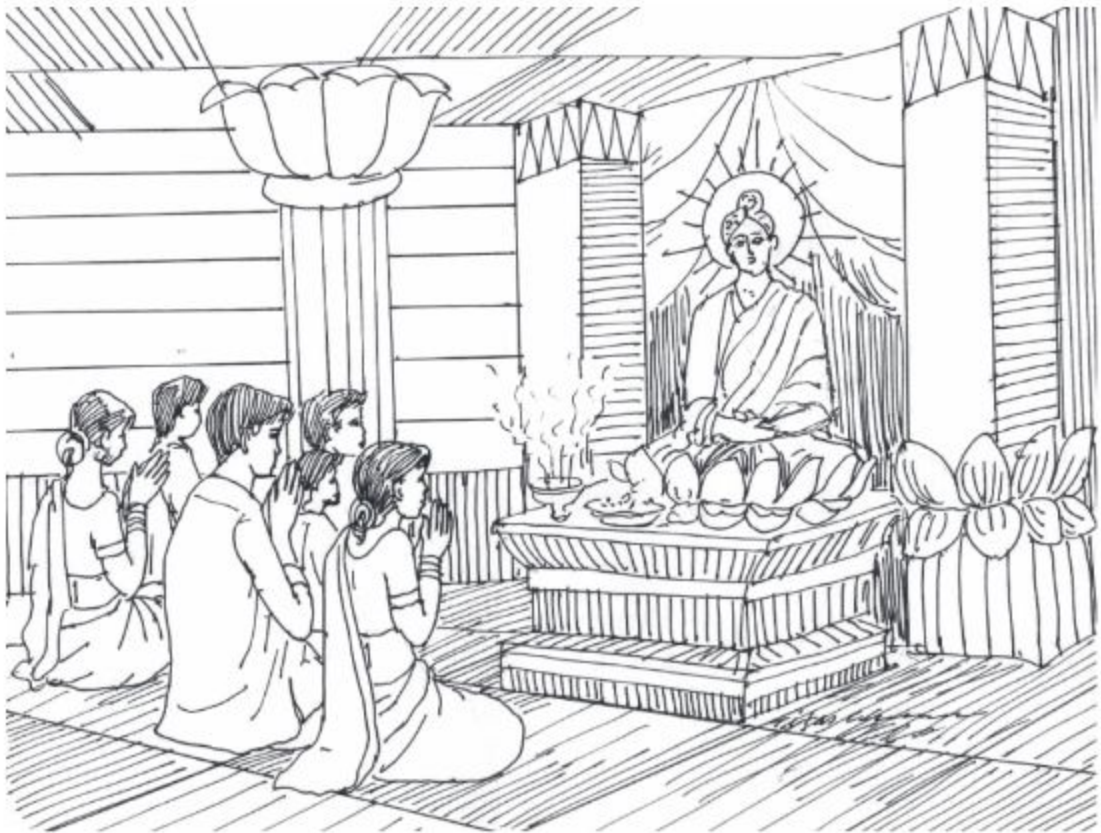
1. What do you mean by principle of equality?
2. What advice did Buddha give in Vasal Sutta?
3. Who was awarded the title of Binaydhar? Why?

Essay Type Questions

1. Give an idea about Buddha's principles of equality.
2. Explain the social influence of Buddha's principles of equality.
3. Write in your own words the story of the principles of equality of the Buddha.

CHAPTER TWO

VANDANA (ADORATION)

The Buddha, Dhamma and Sangha are called Tiratana. The Buddhists recollect the virtues of Tiratanan through Vandana and pay homage to them. In this chapter we will read the Tiratana vandana or adoration which is full of many virtues. This Vandana is highly acclaimed. The Buddhist generally recite this vandana going to Vihara or in front of the Buddha-seat everyday in the morning and in the evening. They also recite vandana in different rituals and festivals.

The devotees at prayer

At the end of this chapter, we will be able to–

* evaluate the importance of Tiratana Vandana.
* translate Tiratana Vandana with English meaning in Pali.
* explain the good effects of Tiratana Vandana.

LESSON 1
RULES OF TIRATANA VANDANA

The adoration which is paid to the Buddha, the Dhamma and the Sangha in praise of their virtues is called Tiratana Vandana. There are various types of vandana. Some of the vandanas are small, some are large while some are of medium length. These adorations basically convey manifold merits of Tiratana.

By paying adoration to the Tiratana one can shine in life implementing these virtues in one's own life.

Adoration to Tiratana can be paid in manifold ways. The following are the common ways:

1. A worshipper has to wash his hand and face. If necessary one should take a bath.
2 He has to put on clean dress.
3. He has to keep his mind free from greed, malice, antipathy.
4. One has to sit kneeling down and perform adoration.

Exercise

Explain the rules of Tiratana Vandana following the rules.

(Under the supervision of your teacher)

LESSON 2
THE VIRTUES OF TIRATANA

The virtues of Tiratana are manifold. But in this chapter nine virtues of Buddha, six virtues of Dhamma and nine virtues of Sangha are discussed. These virtues are priceless. These virtues are explained below:

Virtues of the Buddha

Nine Virtues of the Buddha

1. He is Arahant . The meaning of the word "Ari" is enemy. He is called Bhagava as He has annihilated greed, malice, ignorance, anger, idleness and fear. He is called the Arahant as He has achieved immortality destroying the cause of rebirth.

2. He is called the Sammasambuddha as He has known clearly all Dhammas and seen everything rightly.

3. He is called Vidyacharam sampanna. He has achieved knowledge in Astavidya and He is aware of fifteen virtues. The eight precepts are : Sense of vision, mental satisfaction, complacency, visionary knowledge, awareness about other's mind, knowledge of rebirth, knowledge of right and wrong knowledge of controlling paws of lust. Fifteen kinds of behaviours are : Silas, control over sensual organs, knowledge about meals, self-defense, respect, shame, fear of sin, pedantry, memories, wisdom, first meditation, second meditation, third meditation and fourth meditation.
4. He is called Sugata as He has attained peaceful Nibbana.
5. He is called the Lokavidu because He knows the three plane of existance.
6. He is Anuttara. None is equal to Him and He is unsurpassable. He is Anuttaro. There is none other than Him in Nibbana: none is equal to Him or superior to him in Sila, Samadhi, wisdom, emancipation. So He is called unsurpassable.
7. He is called Purisadammasarathi. He has subdued the ferocious and uncontrollable forces.
8. He is called the Satta because He rules through the spiritual truth and leads people to Nibbana.
9. He is the Buddha Bhagavan because nothing in this universe is beyond His knowledge. He is Bhagava as he has annihilated anger, greed, malice ways of arrival exit from the world.

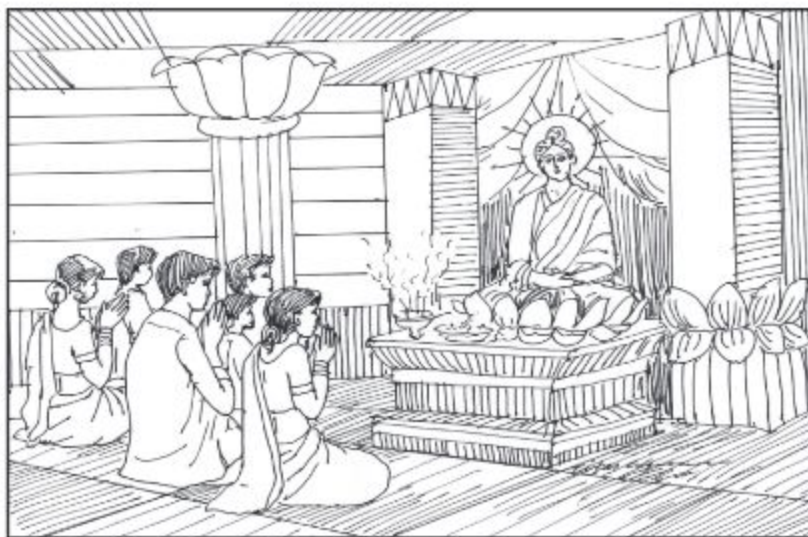
Virtues of the Dhamma

There are six virtues of the Dhamma. They are:

1. It is called well-explained because it has explained itself clearly.
2. It can be seen by all. Anyone can have opportunity to explain and see this Dhamma.
3. This Dhamma is called Akaliko as there is no certain time to obtain the result of this Dhamma.
4. This Dhamma can be justified by one's own judgement and merit.
5. This Dhamma leads to Nibbana.
6. This Dhamma can be realised and explained only by the wise.

The Virtues of the Sangha

There are nine virtues of the Sangha.

1. The disciples of the Buddha are the seekers of true path. They have taken the easy path to Nibbana.
2. They have followed the straight path. The Noble Eightfold Path is the direct path to attain Nibbana.
3. The Noble Eightfold Path is called the just path. The disciples of the Buddha follow this just path.
4. This is the right path. All the disciples of the Buddha are on this path.
5. The Sangha is worthy of being invited. They are worthy of being given yellow robes, food, seat and bed, medicine and diet. To help them is an act of great benefit.
6. This Sangha is called Pahuneyya. When a kinsman comes home from abroad, he should be welcome-cordially. This treatment shown to him is called 'Pahuneyya'. The Sangha is worthy of such treatment.
7. The Sangha is worthy of offering gifts.
8. The Sangha is worthy of being saluted with folded hands.
9. The Sangha is the best field of cultivating virtue in the world. If you offer gifts to the disciples of the Buddha, you will be highly rewarded because they are free from greed, antipathy, hatred and addiction.

The derotees at prayer

Exercise for Practice

What is the meaning of the term "Arahant"?

Why is the Buddha called "Purisadamma Sarathi"?

What does 'Pahuneyya' mean?

Why is the Buddha's Sangha called 'Anuttar punnakkhetra"?

LESSON 3

TIRATANA VANDANA (PALI & ENGLISH)

Nine Virtues of the Buddha: (Pali)

Itipi so Bhagava Araham Sammasambuddho vijja carana-sampanno Sugato Lokavidu Anuttaro Purisa damma-sarathi Sattha Deva-manussanam Buddha Bhagavati.

Buddham jivitam parityantam saranam gacchami.
Ye ca Buddha atita ca ye ca Budda anagata,
Paccupanna ca ye Buddha aham vandami sabbada.
Na'tthi me saranam annam Buddha me saranam varam,
Etena saccavajjena hotu me jayamangalam.
Uttamangena vandeham padapamsu varuttamam,
Buddhe yo khalito doso Buddho khamatu tam mamam.

Nine Virtues of the Buddha in English

English Translation

He is the Lord Buddha who is the Blessed one, perfect, fully awakened, endowed with knowledge and virtue having walked the right path, the knower of the world, incomparable guide of willing persons, teacher of gods and humans, awakened and blessed.

I go to the Buddha, the virtuous forever as my refuge.
I pay my homage to all the Buddha's of the past, present and future.
I have no other refuge except the Bauddha, the Enlightened one.
I bow head to the Buddha, the fully awakened one. Oh the Buddha, please forgive me if ever I did anything wrong to you.

Word Meaning : Itipi so - This is him Bhagava - Bhagavan (who has annihilated anger); Araham-The accomplished destroyers of defilements; Vijjacaranasampanna - who has acquired all the knowledge; Sugato - supremely good in presene and in destiny; Lokavidu - Who knows of heaven, earth and inferno; Purisa damma Saratai - knowledge of taming untamed person; Sattha - Teacher/ Guru; Deva-monussanam - the teacher of men, devas and brahmins.

Six virtues of the Dhamma (Pali)

Svakkhato Bhagavata Dhammo Sanditthiko Akaliko Ehi-passiko Uponaziko Paccattang Vedittabbam Vinnuhiti.

Dhammam jivitam parityantam saranam gacchami.
Ye ca dhamma atita ca ye ca dhamma anagata,
Paccupanna ca ye dhamma aham vandami sabbada.
Na'tthi me saranam annam dhamma me saranam varam,
Etena saccavajjena hotu me jayamangalam.
Uttamangena vandeham padapamsu varuttamam,
Dhamme yo khalito doso Dhammo khamatu tam mamam.

Six virtues of the Dhamma in English

Dhamma being self relient to know for oneself directly explains itself nicely. It has no definite time to obtain its result. It can be seen by one's own logic and wisdom. It is fit to be examined personally. It leads to Nibbana. It can be realised only by the wise. Well taught is the teaching of the Blessed one, of immediate advantage, timeless, inviting to experience, leading onward, to be known individually by the wise.

I go to the most virtuous Dhamma forever as my refuge.
I pay my homage to the Dhamma of the past, present and future.
I have no refuge other than the Dhamma. May this true utterance bring me success and happiness.
Do I low down my head a refuge to the Dhamma that possessed divine qualities
May the Dhamma, forgive me if ever I do any wrong out of ingnorance.

Word Meaning : Svakkhato - Explained itself clearly; Sanditthiko – Being self relient to know for oneself directly; Akaliko – Timeless for doing good deeds; Ehi-passiko – fit to see and examine personally; Uponaziko - The man who has attained Nibbara; Paccattang - Directly, Vedittabbam, Votable; Vinnuhiti- by the wise.

Nine Virtues of the Sangha (Pali)

Supatipanno Bhagavato savaka sangho,
Ujupatipanno Bhagavato savaka sangho,
Nayapatipanno Bhagavato savaka sangho,
Samicipatipanno Bhagavato savaka sangho,
Yadidam cattari purisa yugani attha purisa puggala
Esa bhagavato savaka sangho
Ahuneyya, pahuneyya, dakkhineyya, anjali karaniyo,
Anuttaram punnakhettam lokassati.
Sangham jivitam parityantam saranam gacchami.
Ye ca sangha atita ca ye ca sangha anagata,
Paccupanna ca ye sangha aham vandami sabbada.
Na'tthi me saranam annam sanghome saranam varam,
Etena saccavajjena hotu me jayamangalam
Uttamangena vandeham padapamsu varuttamam,
Sanghe yo khalito doso sangho khamatu tam mamam.

Nine virtues of the Sangha (English)

Wholesome in conduct is the community of the discipline of the Blessed One, honest in conduct is the community of the disciples of the Blessed one, wise in conduct is the community of the disciples of the Blessed One, Proper in conduct in the community of the disciples of the Blessed One. These four type of persons, eight individuals are the community of the disciples of the Blessed One, worthy of offerings and hospitality, gifts and homage is an incomparable field of merit for the world.

I pay my homage to the Sangha forever.

I worship the Sangha of the past, present and future.

I have no refuge other than the most virtuous Sangha. May this true utterance bring me success and happiness.

I bow-down my head to worship the Sangha, the holiest in two ways. May the Sangha forgive me if I do any wrong out of ignorance.

Word Meaning : Supatipanno – Follow of the right path; Savak Sangho – Service organization; Ujupatipanno – The right path, Simple path; Naya patipanno-Just path, Nibibana path; Samicipatipanno-The good path. Cattari – Four, Attha purisa-eight kinds of men; Pahuneyya – worthy of being called; Pahuneyya – worthy of giving service; Dakkhineyya – worthy of salutation with folded hands; Anuttaram – Being silents; Punnakhettam – the holy land.

LESSON 4
BENEFITS OF TIRATANA ADORATIONS (VANDANA)

The Buddha is the manifest of the greatest virtue. His Dhamma, Sangha and He himself are the examples of unsurpassable qualities.

The adoration of the Tiratana is much more valuable than any other jewel in the world. One can try to acquire this virtue by paying adoration to Tiratana. There are manyfold results of Tiratana Vandana. They are as follows:

1. Human mind always hankers after riches. There are greed, hatred, malice, infatuation and many other vices in human mind. The adoration of Tiratana removes all these vices from human mind.
2. Human mind is always fickle. It is restless, unstable, indomitable and moves on everywhere. It is because of Tiratana Vandana, human mind becomes calm and tranquil. A tranquil mind can lead a man to right way. In this connection the Buddha said a calm mind can benefit one more than the parents.
3. A tranquil mind helps a man to lead a life of honesty and simplicity.
4. Honesty is necessary for the practice of religion. Dishonest life begets ill mentality. It destroys all good human virtues. He takes recourse to sinful acts. Tinatana vandana removes the vices from mind and instils us to do righteous deeds.
5. If the mind is free from all vices, it encourages a man to do good deeds. Good deeds help a man to be virtuous.
6. The dead travels to a better place if he acquires virtue.

7. If a man exercises Tiratana regularly, his curiosity about religion arises. As a result, he devotes himself to practise religion.

8. Paying adoration to the Tiratana drives away all worldly fear and ego of a man and leads him to the way of peace and bliss.

Exercise for Practice

How is the nature of mind?

What is the Buddhu's idea about a calm mind?

Exercises

Multiple Choice Questions

1. What is the meaning of the word "Bhagava"?

a. Fate **b.** Bhagavan

c. Future **d.** Enjoyment

2. Gautama Buddha is called 'Sugata' because-

a. He is worthy of being invited. **b.** He is directed to the right path.

c. He has gone to Nibbana. **d.** He is worthy of benefit.

Read the following passage and answer question no 3 and 4.

Everyday in the morning and in the evening Mitali Barua worships with flowers and candles. While worshipping, she recalls the One who is all knowing, for all times, and is always straight. He is the wisest of all in the world.

3. What is the aim of Mitali Barua's worship?

a. To serve the Triratana. **b.** To serve the Bhikkhu Sangha.

c. To desire peace and happiness. **d.** To cherish well being of all creatures.

4. What will be the profit by Mitali Barua's prayer-

i. mind control

ii. removal of ego

iii. removal of sorrow & fear

Which of the following is true?

a. i and ii **b.** ii and iii
c. i and iii **d.** i, ii and iii.

Creative Questions

1. Rupali Barua went to Vihara, and after paying adoration to the Tiratana, adopted Grihisil from a Bhikkhu. The Venerable Bhikkhu told her, 'The Bhudda's Dhamma is clearly explained. It is worthy to be seen by oneself with his own logic and wisdom. It is Akaliko. It leads to Nibbana and it is realised by the wise only. Moreover, the Bhikkhu Sangha should not be ignored. Rather we should engage ourselves to the services of the Sangha'.

a. What is Tiratana?

b. Explain the importance of Tiratana Vandana.

c. Which Virtue did the Bhikkhu remind Rupali Barua of? Explain in short.

d. 'The Bhikkhu Sangha should not be ignored'- Do you agree to this statement? Give reasons in the light of the Vandana.

2. Binoy Chakma rises early in the morning and takes a long walk. He puts on very fine clothes and recollects the virtues of the Tiratana. One day eight Bhikkhus of his area appear before him with Pindapatra. Binoy Chakma offers his Vandana before them and offers them the food cooked by his wife.

a. Who has been referred to as 'All knowing'?

b. Explain the system of preparation for Vandana.

c. Which virtue of Vandana of Binoy Chakma has been reflected in the above example? Explain.

d. What results can Binoy Chakma get by virtue of his Vandana? Give opinion in the light of the text.

Filling in the gaps

1. ____________ can be attained in Tiratana Vandana.
2. Since He has annihilated Ari, he is called ____________.
3. This Dhamma is ___________ by the wise.
4. Noble Eightfold Path is a direct way to attain __________.
5. Virtue can be attained by doing ______________.

Short Questions

1. What are Eightfold education?
2. Why is the Buddha called Lokavidu?
3. Why is the Sangha of the Buddha called 'Naya Patipanno'?

Essay Type Questions

1. What are the Nine Virtues of the Buddha? Discuss.
2. Explain the Six Virtues of the Dhamma.
3. Explain the Nine Virtues of the Sangha.
4. Write in your own words the benefits of Tiratana Vandana.

CHAPTER THREE
SILA (PRECEPTS)

Sila is the foundation of all virtues. All the elements of virtue can be found in Sila. Sila refines physical, mental and spiritual deeds. We can remove our mental agony by observing Silas. So, all these rites, rituals and customs are called Sila. Since Silas can suppress the carnal vices, it is called 'Damagun'. It is very important to build up moral and amiable character. In other words, Sila means Character. There are many different types of Silas observed by the laymen, novices and monks in Buddhism. They are Pancasila, Atthasila, Dasasila and Patimokkhasila.We will learn about Dasasila in this chapter. Dasasila are mandatory for those who observe Pabbajja. There are ten points of Dasasila to be performed by the Samaneras.

At the end of this chapter, we will be able to-

* explain Dasasila.
* read and say Dasasila in Pali with English meaning.
* explain the importance of Dasasila.
* explain the necessity of Dasasila.
* explain the benefits of Dasasila.

LESSON 1
SILAS TO BE PRACTISED BY THE SAMANERAS

Siddartha Gautama abandoned all the pleasures of the palace, forsook His parents, wife, children; rejected the royal throne in order to get rid of sorrows. And after austere meditation for six years, He discovered the way of relief from sorrows and sufferings. This is called Ariya Atthangika Magga. A man who follows these magga attains Nibbana. This is the best way to get rid of sorrows and sufferings. One has to observe Pabbajja in order to follow this strictly. One who has forsaken the sinful way is called Pabbajja. A man who leaves house hold life, takes recourse to recluse life in order to avoid all sinful acts of the world is called Pabbajja. Household life is a life of illusion. It is very difficult for a man to avoid this life of illusions. A man always has to be beset with thinking about his wife, sons, daughters and other family members. They remain busy with worldly thinking. But the life of Pabbajja is free from all cares and anxieties. According to the Buddha "Household life is full of obstacles whereas ordained life is like an open sky".

The life of Pabbajja is divided into two parts. They are Samanera and Bhikkhu. A man who takes recourse to the life of Pabbajja is called Samanera or novice at first stage. Practice of Dasasila is a regular affair for the Samaneras. Since Dasasila is a precondition of pure, addiction free and innocent life, it is called Sucaritasila. A Samanera is just a learner to the monks. The upper stage of Samanera is called Bhikkhu life. When a learner has achieved success after practicing Dasasila, he acquires the fitness to become a monk. Bhikkhu life is the later stage of Pabbajja. A Bhikkhu has to abide by 227 Silas. Generally one has to be at least seven years old to become a Samanera after accepting Pabbajja. But there is a saying that any one who can scare a crow can obtain a Samanera after accepting Pabbajja. On other hand, one has to be at least twenty years of old to become a Bhikkhu. It is mandatory for a man to practise the life of a Samanera to become a monk.

Taking lesson for Pabbajja Dhamma

Exercise for practice

How many stages are there in Pabbajja? What are they?

What is the Buddha's advice about Pabbajja?

Why is Dasasila called Sucaritasila?

LESSON 2

PRAYER FOR DASASILA

Okasa, aham bhante, tisaranena saha pabbajja samanera Dasasilan dhamman yacami, anuggaham katva silam detha me bhante.

Dutiyampi, aham bhante, tisaranena saha pabbajja samanera Dasasilan dhamman yacami, anuggaham katva silam detha me bhante.

Tatiyampi, aham bhante, tisaranena saha pabbajja samanera Dasasilan dhamman yacami, anuggaham katva silam detha me bhante.

Learning Techniques

When one man offers prayer "Ahong" if offered collectively "Mojong" Single 'Jachami' Collective 'Jacham' Single 'Mae' Collective 'No' - have to be used.

Translation in English

1. Bhante, give me opportunity. I am praying for ten silas for Samanera's pabbajja together with Trisaran.
2. Bhante, kindly give me the Silas. For the second time also, I am praying for ten silas for Samanera's pabbajja together with Trisaran.
3. Bhante, please give me the Silas. For the third time also, I am praying for ten silas for Samanera's pabbajja together with Trisaran.

Dasasila (Pali)

1. Panatipata veramani sikkhapadam samadiyami.
2. Adinnadana veramani sikkhapadam samadiyami.
3. Abrahmacariya veramani sikkhapadam samadiyami.
4. Musauvada veramani sikkhapadam samadiyami.
5. Suramerya majja pamadatthana veramani sikkhapadam samadiyami.
6. Vikalabhojana veramani sikkhapadam samadiyami.
7. Nacca-Gita-Vadita-Visuka dassana veramani sikkhapadam samadiyami.
8. Mala - Ganadha -Vilepana-dharana mandana Vibhuusanatthana veramani sikkhapadam samadiyami.
9. Uccasayana- mahasayana veramani sikkhapadam samadiyami.
10. Jatarupa-rajata patiggahana veramani sikkhapadam samadiyami·

Translation in English

1. I undertake to abide by the Precept of abstaining from killing or taking life of living beings.
2. I undertake to abide by the Precept of abstaining from or taking what is not given to me.
3. I undertake to abide by the Precept of abstaining from adultery.
4. I undertake to abide by the Precept of abstaining from telling lies.
5. I undertake to abide by the Precept of abstaining from drugs.
6. I undertake to abide by the Precept of abstaining from taking meal in the afternoon.
7. I undertake to abide by the Precept of abstaining from enjoying dancing, singing, instrumental music and visiting show or fair.
8. I undertake to abide by the Precept of abstaining from wearing a garland, using scented cosmetics and ornaments.
9. I undertake to abide by the Precept of abstaining from using a high bed and a comfortable bed.
10. I undertake to abide by the Precept of abstaining from giving and taking gold and silver

Word Meaning : Pabbaja - ordination into Samanera Dhamma - religion, tisaranena-triple gems; Katva - Kindly, veramani-to avoid; Silom - Sila, Sikkhapadam learnings; Musauvada - Telling lies; Adinnadana - Taking what is not given; Nacca - Dance, Gita-vadita-music; vilepana using scented items; Uccasayana - High bed; Jatarupa-rajata - Gold and Silver; Patiggahana - Giving and taking.

LESSON 3
THE RULES OF OBSERVING DASASILA

A Bhikkhu or a Samanera has to meditate on four kinds of observations. They are: Observation on garments, on food, on bed and seat and on medicine. These observations are mandatory for a Samanera or Bhikkhu.

Observations on Garments:

The learners must meditate on the robes he wears. He meditates that he is wearing this yellow robe very consciously and meaningfully. This robe restrains his unstable mind. This garment will protect him from heat, cold, dust, and from the attack of wild animals. He meditates on that he is wearing this garment not for the purpose of beauty and luxury.

Observations on Food:

A Samanera lives on the food whatever he gets by begging. The Samarenas meditate on the observation of food that he is taking this food only for the sake of survival. It is not being taken for any kind of worldly pleasures, enjoyment or merry-making or any kind of illegal power.

He takes this food barely to satisfy hunger and cure disease. I am taking this moderate food only to follow the ways as shown by the Buddha.

Observation on Bed-seat:

The Samaneras mediate on the observation on bed-seat that he is taking this seat consciously and willingly. He is taking this seat to save himself from heat and cold, from the attack of mosquitoes, flies, wild animals. He is taking this for the sake of practicing integrity and honesty. It is not for the cause of passing time in sleep and idleness.

Observation on Medicine:

The Samaneras have the following meditaion on medicine. He meditates that he is taking these items of medicine only to be cured of diseases, to be relieved of pains. It is not used for any other purpose.

Exercise for Practice

What meditations are to be practised by a man who takes Dasasila?

LESSON 4
SIGNIFICANCE OF DASASILA

Purity of character is the basic foundation of religious activities. The aim of the Sila is to purify, restrain and beautify the soul of a man shunning all the evil ways. So, the Silas are considered to be invaluable assets of a man. The monks, by practicing Silas, become wiser, purer and more religious. His soul becomes free from worldly pleasures, adultery and intoxications. His mind is pacified by virtue of practicing Dasasilas. In the book Miliad Proshno there are examples of this. It says, as hills, mountains, trees grow up in the world , the virtuous, with the help of Silas, flourish themselves. There are examples in Mohaporinirman that Sila increases Samadi. Samadhi increases wisdom and a virtuous soul becomes free from Kamasab, Bhabasab and Obidyasab. A soul free from Asab enjoys eternal peace. For this reason, the Buddha has directed his disciples to abide by and practise Silas. To violate the rules of the Silas is taken as a great sin.

The life of a man who practises Silas is much superior to those who do not practise it. So, there are manifold merits of the practises of the Silas. He who practises Silas is respected everywhere. He appears everywhere fearlessly, dies consciously and lives in eternal peace after death. Considering all these points, we can conclude that the importance of practising Sila is endless.

The significance of the Dasasila is given below:

1. The first Sila of the Dasasila removes the inhuman instinct engraved in the mind of a man and makes him friendly towards all living beings. Intention to kill, attempt to kill, to give order to kill- all these are uprooted.
2. Greed, illusion and thirst for wealth lead a man to take things which are not given to him. The second Sila removes this type of evil design in mind and encourages him to enjoy things earned by honest means.
3. Uncontrolled sensual desire leads a man to unethical and irreligious life. The third Sila restrains this evil sensual mentality and encourages him to exercise Brahmachariya directed by the Buddha.
4. Falsehood, cheating and telling lies lead to quarrel and dispute among people and cause untold sufferings. These destroy amity and harmony. The fourth Sila prevents a man from these evils and encourages to speak the truth and to be restrained.
5. Drugs or intoxicating things destroy the sense of a man. It leads him to death. It allures him to unethical life. The fifth Sila helps a man to shun these evil things and leads him to the life of peace and happiness.
6. Uncontrolled eating habits make one's sense lustful and intoxicated. The sixth Sila has an important role to suppress these sensual pleasures and encourages him to a religions and meditative life.
7. Dancing, singing and playing on musical instruments destroy the peace of mind. It increases his addiction to worldly pleasures. He is deviated from his moral duty and responsibility. The seventh Sila helps to build up calm and controlled life.
8. Wearing garlands, using scented cosmetic items, using various ornaments increase the addiction for luxurious things. It is an obstacle to the way of Brahmachariya. The eighth Sila drives away these addictions from mind and makes him fit for practising Brahmachariya.

9. High seats and luxurious beds make a man idle, inactive and pompous. Enthusiasm and initiative are prerequisite to Nibbana. The ninth Sila removes idleness and makes him active.

10. There is a saying "Money is the root of all evils." Gold and silver, money and property increase a man's lust for riches. The tenth Sila destroys a man's lust and ensures a blissful life.

All the elements of humanity and morality are inherent in the Dasasila. As a result, the immeasurable significance of the Dasasila can easily be realised.

LESSON 5

CONSEQUENCES OF DUSSILATA

Those who practise the Silas are called 'Silavan'. On the other hand, those who do not practise Sila are called Dussila. A man who does not abide by the rules of the Sila is a characterless person. He always indulges in sinful acts. He loses his conscience and therefore, can not distinguish between good and evil. He creates chaos and destroys peace in the society. He causes great harm to himself and to others as well.

Some consequences of Dussila are given below:

1. A man devoid of Sila destroys his own property out of his dishonesty or idleness.
2. He is denounced everywhere for evil deeds.
3. He feels shy in public gatherings and remains silent.
4. He dies with illusion.
5. He suffers after death.

Exercise for practice

Write five more consequences of Dussila.

Exercises

Multiple Choice Questions:

1. Which Sila is practised regularly by the Samaneras?

a. Pancasila **b.** Atthasila

c. Dasasila **d.** Pattimokkhasila

2. The Dasasilas prescribed by the Buddha should be practised because it can-

i. ensure peace after death

ii. enrich the virtues of the Buddha

iii. ensure pure and addiction free life

Which of the following is true:

a. i and ii. **b.** ii and iii.

c. i and iii. **d.** i, ii and iii

Read the following lines and answer question no 3 and 4.

Dhayaka: Okasa, aham bhante tisaranena saha pabbajja samanera Dasasilam dhammam yacami anuggaham katva Silam detha me bhante.

Bhante says accordingly ....

1. Panatipata veramani sikkhapadam samadiyami.

2. ....

3. (?)

4. ....

5. ....

6. Vikalabhojana veramani sikkhapadam samadiyami.

7. ....

8. ....

9. ....

10. Jatarupa-rajata patiggahana veramani sikkhapadam samadiyami.

3. What is the short form of (?) marked Sila uttered by Bhante?

a. Kamesu Micchacara **b.** Abrahmacariya

c. Musavada **d.** Surameryе-majja pamadatthana.

4. To whom the above Sila is applicable?

a. General householders **b.** Dayaks Dayikas

c. Bhikkhu Samaneras **d.** Worshippers.

Creative Questions

1. Suvranil Barua and Sagar Barua were two brothers. Their parents offered them to seek Pabbajja through a ceremony. Suvranil tried to reflect the virtues of Dasasila in his own life following the principle of Samanera. On the other hand, Sagar Barua abandoning all the Silas for the Samaneras, indulged in dancing, listening to music, using scented cosmetic items and taking money.

a. How many kinds of Ariyasatta are there directed by the Buddha?

b. What is the seventh Sila of the Dasasila?

c. Which of Silas has Sagar Barua violated?

d. What benefits will Suvranil Barua get in this world and hereafter following this Sila? Explain.

2. Vinayananda Samanera began to exercise meditation going to Manikchhari Centre. There he started meditating on Civara observations, food observation, bed-seat observation and medicine observation. His mind was pacified by this.

a. What is the meaning of the word Samanera?

b. What consequences does a man devoid of Sila face? Explain?

c. What meditaions has Vinayananda Samanera performed? Explain with reference to the text.

d. "The importance of the Silas practised by Vinayananda Samanera is very extensive"- Do you agree to this statement? Give reasons.

Fill in the blanks

1. Sila is the __________ of Kusala Dhamma.
2. __________ of mind is destroyed by practising Sila.
3. The life of Pabbajja is free from ___________ and desire.
4. Meditation on ___________ is mandatory for a man practising Dasasila.
5. Sila is considered to be __________ of human life.
6. A man devoid of Sila loses his own property because of __________.
7. Drugs destroy the ____________ and sense of a man.

Short type questions

1. What is the other name of Sila and why?
2. What meditations are to be done when the food observation is taken?
3. What are the objectives of Silas?
4. How is the nature of a man devoid of Sila?

Essay type Questions

1. Write ten Silas in Pali.
2. Translate the Ten Silas into English.
3. Explain the importance of the Ten Silas?
4. Describe the demerits of 'Dussilas'.
5. What meditations are to be observed by a person who observes ten Silas.

CHAPTER FOUR
CHARITY

Charity is a noble human quality. That which is given selflessly is called charity. A man who gives up his own interests and makes gifts for the benefits of others is, no doubt, a noble man. The significance of charity in Buddhism is very great. It is not possible for one to attain Nibbana if the Dana Parami is not completed. The Buddha, in order to attain Buddhahood, has given the charity the highest seat among the ten Paramis. It is not usual that only the rich will make gifts. But the poor also can perform this duty if they have the magnanimity of heart. Many a poor man has set noble examples of charity only because of his magnanimous heart. One has to take into consideration persons, situations and mental conditions while offering gifts. Charity is a noble deed. Like all other good deeds, charity has some good effects. We will learn about the circumstances of charity, three stories of charity and the influences of charity in this chapter.

At the end of this chapter, we will be able to-

* describe the story of charity of the Buddha.
* learn the circumstances of charity.
* explain the influences of offering gifts.

LESSON 1
POINTS TO BE CONSIDERED FOR CHARITY

"As you sow, so you reap" a proverb goes. So, we should think of the result before doing anything. In Buddhism donation has some special characteristics. If anyone intends to make any donation, he has to justify the gifts, the reasons of making donations, and the person whom he is offering gifts.

In Buddhism three things are to be taken into consideration while offering gifts.

They are

1. The quality of goods **2.** The state of mind **3.** The proper receiver.

1. The quality of goods: The gifts to be given should be judged properly. One has to justify whether the gifts to be made have been owned through legal way. None should make gift with money or things earned through dishonest way. This type of gifts is called Mixed Charity. Things to be donated are of three kinds. They are: Amisa Dana, Abhaya Dana and Dhamma Dana.

Amisa Dana is of two kinds: The outer things and the inner things. Food, clothes, drinks, residence, lights, transports, medicine, place, viharaa etc. are the examples of outer things.

The Inner Things : These are one's own hands and legs, eyes, kidney, heart, blood, skin etc. A donor donates these things for the sake of the benefit of the receivers. No gifts should be made if it seems that some one is asking for these inner gifts out of ill motive to harm us.

Abhaya Dana: To give shelter, service and hope to one who is distressed, homeless and helpless is called Abhaya Dana. All these gifts are intended to make him secure.

Dhamma Dana: Dhamma Dana is related to amity, virtue and wisdom-Dhamma Dana leads to the way of morality.

In Buddhist religion at the time of charity one has to be well acquainted about the quality of goods.

2. The State of Mind: The Buddha has compared consciousness with work. Citta, mind or consciousness are synonyms. The more we think of good deeds, the more virtue we can attain. Satisfaction of mind is necessary before making gifts. To please the mind after gift is also necessary. At all stages of making gifts, we should have a mind free from greed, illusion, malice and hatred.

In the matter of gifts, it is not only that person who makes gifts honesty but the person who receives those gifts with thanks gain virtuous results. Despite having huge riches, a man may not have the mentality to offer gifts. This is because of their lack of generosity and good will. This state of mind is called the asset of mind. All should practise charity.

3. The Proper Receiver: The results of gifts depend on the purity of the character of the man who takes the gifts. So, before offering any gifts, the receiver of the gifts should be judged well. Charity without pre judgment may bring about adverse effects. For example, if gift is meant for a robber, he may buy lethal weapons in order to kill people. Even he can go to the extent of killing the donor. So, there should be judgment about the man who receives the gift. The person fit for receiving gift is called the quality of the receiver.

The true necessity of the receiver should be considered in the case of gifts. The gift which is made in accordance with the necessity of the receiver is called 'Kaladana'. Both the donor and receiver benefit if the gift is made considering the need of the receiver.

Buddha, Dhamma and Sangha are the most appropriate fields of gifts. The best result can be achieved if the gift is made in presence of the Buddha. If anyone offers gifts with a view to preaching his own religion, it is also the best gift-because religion leads a man to moral a way removing his sorrows and sufferings. Bhikkhu Sangha is also fit for offering gifts.

The Givers and Receivers : Some of the gifts bring immense result for the givers but it may not be the same for the receivers. On the contrary some of the gifts may be of great use to the receivers but it may not produce same results for the givers. Sometimes the gift do not produce good effect for the givers or the receivers. Again, sometimes the charity highly benefits both the giver and the receiver.

A gift made by a virtuous person may be of great use to a dishonest person because of the donors honesty. The virtuous king Bessautar stunned the world by making gifts to the Zojok Brahmin. If a bad donor makes any gifts to a virtuous receiver, it may be good for the receiver, but it may not be the same for the bad donor. The gifts of dussila donors do not bring expected benefits. But the gifts of a Silavana donor may bring expected benefit.

Yo silava silavantesu dadati danam
Dhammesu laddham suppasanna citto,
Abhisaddha'ham kammaphalom ularam
Tam vedanam vipula phalamti brumi.

Translation in English : When a virtuous donor donates anything, earning through honest way, to another virtuous receiver, it must bring best result both for the donor and receiver. It is purified by the virtue of both of them.

Exercise for practice

Explain the considerable causes in the matter of gifts.
Make a list of the charitable things. What is Kaladana?

LESSON 2
THE STORIES OF CHARITY

Story One

Gautama Buddha could recollect His past births. Very often He narrated different incidents of His past births in order to advise His disciples and worshippers. This narration of His past births is known as Jataka. The Buddha had to undergo different stages of His life in order to fulfill the Parami of His life. He was known as Bodhisattva in every stage of His birth. He offered a great deal of charity in the state of Bodhisattva. There are many stories of charity in Buddhist literature. Now we will read such a story.

Long ago during the reign of the King Brahmadatta of Varanasi, Bodhisattva was born in a poor family. He worked as a day labourer in the house of a merchant. One day He was returning home with a small quantity of boiled barley corn.

It was his food. On the way, He came across four Pacceka Buddhas. They were begging for food. The Pacceka Buddhas were of good character. Seeing them, the Bodhisattva decided to offer the food to them. He paid adoration to them and expressed his desire to them. The Pacceka Buddhas agreed to accept his offer considering his eagerness. Bodhisattva arranged four seats for them, offered his barley corn for their meal. The Pacceka Buddhas approved this charity. After approval of this offer, Bodhisattva prayed to them wishing that he should take rebirth in a rich man's house because of this charity. The Pacceka Buddhas agreed with him and blessed him. Bodhisattva was pleased with this. Bodhisattva always remembered this charity during his life time. After death he took rebirth as the son of the king of Varanasi. Then his name was Brahmadatta Kumar. When he was grown up, he went to Taxila and attained efficiency in all branches of knowledge. He became the king after his father's death.

Being the king, Bodhisattva married the beautiful daughter of Kosala Raja. This queen was a virtuous lady in her past birth. Though she was a maid servant, she was chaste in character. One day, she too offered her food to the Buddhist Bhikkhu with satisfaction. It is because of this charity, she was born as the daughter of Kosala Raj afterwards. Later on she became the chief queen of Varanasi of king Brahmadatta. The king and the queen were magnanimous. They established six charity centers for alms giving.

Exercise for Practice

Explain the significance of the story of charity.

Story Two

King Vessantara was a very pious man. One day a disguised Brahmin, in order to test his charity asked him to offer his son. The virtuous king, very magnanimously, offered his son and daughter to the sinful Brahmin. The whole world was moved by the greatness of this offer. King Vessantara did not have any idea about the evil design of this disguised Zojok Brahmin. He came to cheat the king. The king offered his son and daughter, who were dearer than his life, to the sinful Brahmin. When that sinful Brahmin reached his village along with the children, he began to vomit blood. He died at that spot. The king got his children back. The magnanimity of his charity is a rare event in history. From this story we can learn that any gift can be purified by virtue of its donor. The result of purity is very vast and produces great virtue.

2025

King Vessantar is offering his children to Brahmin.

Story Three

A fisherman lived on the bank of the river Kalyan. He earned his livelihood fishing in the river. Once this fisherman offered clothes three times to Dighasm Sthavir who was a virtuous Bhikkhu. The fisherman always remembered the experience of this charity even in time of his death. He always said to himself. "The clothes I offered to Ariya Dighaom Sthavir were the cause of much virtue and it would reduce my sin." Because of this charity and good deed he earned many good results. Thus this charity has produced great effect only for the quality of the receiver.

Exercise for Practice

Discuss the moral lesson of the story of charity 2 and 3.

LESSON 3
THE EFFECTS OF CHARITY

The effect of charity is immense. We make offerings to the Bhikkhu Sangha collectively through different religious festivals as Sanghadana, Kathincivaradana etc. Charity refines our personal, social and religions life. The effects of charity on personal, social and religious life are given below.

The Influence of Charity in Personal Life: Charity helps to flourish the human and moral quality of a man. Charity drives away greed, avarice, hatred and malice of a man and creates the sense of friendship, benevolence, kindness and dutifulness in him. Persons possessing this virtue can accomplish noble deeds. As a result, he receives complacency and pleasure. He is respected and worshipped everywhere. He never faces danger and wants.

The Influence of Charity in Social Life: A society can be developed by charity. Charity can help to build up schools and hospitals, repair roads, assist the poor students, create employment opportunity, dig ponds and many other social activities. Donation of blood, eye and other limbs to the ailing persons encourages them to survive. Donations related to religious activities increase social networks. It creates brotherhood and harmony.

The Influence of Charity to Build up Religious Life: If a person wants to attain Nibbana, he must fulfill ten Silas of life. Among the ten Silas, charity comes first. Greed, illusion, hatred beget thirst. Thirst is the root of all sorrows. It is only thirst that leads a man to be born again and again and causes untold sufferings. If one can overcome this thirst, one must be relieved of sorrows and sufferings. Charity removes greed, malice and illusions. A man free of thirst is not born again. As a result, he advances towards Nibbana being free from sorrows and sufferings. Thus charity plays an important role to build up religious life.

Exercise

Multiple Choice Questions:

1. What is charity?

a. Good deeds **b.** Meditation **c.** Wisdom **d.** Sacrifice

2. A man reaps according to his deeds–

i. Good deeds beget good results
ii. Bad deeds beget bad results
iii. Believing in the results

Which of the following is correct?

a. i **b.** i and ii **c.** ii and iii **d.** i, ii and iii

Read the following paragraph and answer question no 3 and 4.

Kazal Barua deals in birds and animals. One day he offered something to the Bhikkhu Sangha. He was engaged in business for a long time. He suddenly was attacked with an incurable disease. He remembered the event of that charity in death bed.

3. What item of charity in Kazal Barua's Sanghadan has been reflected?

a. The quality of goods **b.** The state of mind
c. The proper receiver **d.** Earthly pleasures

4. Kazal Barua can earn by the good deeds of Sanghadana-

i. results of virtue

ii. grand result

iii. be free from sin

Which of the following is correct?

a. i and ii **b.** i and iii **c.** ii and iii **d.** i, ii and iii

Creative Questions

The mother of Arnab Barua is in hospital bed for a long time because of paralysis. For his mother's relief, he offered food to the Bhikkhu Sangha and performed some good deeds. Seeing his devotion to mother, the chief of Vihara praised him before all.

a. How many points are to be considered in the matter of charity?

b. What is called mixed charity?

c. Which quality of the donor has been exposed in the story of Arnab Barua? Explain.

d. What role of the donor and receiver is necessary to make mind pure and effective in the light of the story described here?

2. It was difficult for Rikta Chakma to maintain his family working in other's land. But he was very honest and sincere. In spite of having the mentality of charity, he was unable to perform good deeds because of business in work. Once some Bhikkhus came to his house with a view to getting alms. Without delay, he gave them cooked rice and curry. He was very glad at this.

a. How did Gautama Buddha explain Chetana?

b. Why did Raja Vessantara offer his sons? Explain.

c. Which story of your text is related to the event of Rikta Chakma? Explain.

d. What influence can this event make in his religious life? Explain in the light of your text.

Fill in the gaps

1. ____________ is not possible if the Dana Parami is not fulfilled.
2. Bodhisattva offered ___________ with his own hand.
3. Raja Vassantara was very ___________.
4. A __________ lived on the river of Kalyani.
5. Articles to be offered are of ____________ kinds.

Matching

Match the following phrases or words from the table given below.

1. As you sow	owned through legal way.
2. One has to justify whether the gifts to be made have been	human quality.
3. Charity is a noble	so you reap.
4. The Buddha has considered Chetana	at offering gifts.
5. Bodhisattva felt pleased	to be noble deed.

Answer in brief

1. What points are to be considered in charity?
2. What is Kaladan?
3. How is a person who offers charity evaluated in the society?

Essay Type Questions

1. Explain the religious significance of charity.
2. Explain the three kinds of charity.
3. Who is fit for charity? Discuss.

CHAPTER FIVE

SUTTAS AND MORAL TEACHINGS

The Buddha gave moral and religious advice through different Suttas and moral teachings. These Suttas can be found in different scriptures of Suttapitaka. These Suttas and ethical stanzas flourish the moral and human qualities in mankind. They also play important role to keep peace and discipline in family and social life. We will learn two Suttas in this chapter. They are: Parabhava Sutta and Kalahavivada Sutta.

At the end of this chapter, we will be able to-

* discuss the background of Parabhava Sutta and Kalahavivada Sutta.
* explain the reasons of defeat and quarrel in human life.
* explain how to build up moral character after reading the Parabhava Sutta and Kalahavivada Sutta.
* discuss the devices to abstain from defeat and quarrel.

LESSON 1

BACKGROUND OF PARABHAVA SUTTA

Once the Buddha, by the request of the gods, was preaching the Mangalasutta explaining how both men and animals can be benefited. The gods were pleased to listen to these Suttas. But they thought that they have learnt only about their good. They did not know the causes of defeat of men. Thinking this they decided that they would again go to the Buddha to know the causes of the defeats of men. So, they again went to the Buddha. At that time the Buddha was residing in Savasti at Jetavana Monastery built by Anathapindika. They appeared before the Buddha and saluting Him, wanted to know the causes of defeats of men. The Suttas in which Bhagavan Buddha has described the causes of defeats of men are called the Parabhava Suttam. This Sutta has been narrated in the Suttanipata book included in Khuddaka Nikaya.

Exercise for Practice

Why and for whom did the Buddha preach the Parabhava Sutta?

In which book is this Sutta narrated?

The Buddha is seen preaching Parabhava Sutta for the gods.

LESSON 2
PARABHAVA SUTTA: (IN PALI)

1. Subijano bhavam hoti, abijano parabhavo,
   Dhammakamo bhavam hoti, dhammadessi parabhavo.

Meaning

The wise win and the unwise lose. He who loves Dhamma is the winner and he who hates Dhamma is the loser.

2. Asantassa piya honti, sante na kurute piyam,
Asatam dhammam roceti, tam parabhavato muekham.

Meaning

The man, to whom wicked men are dear and honest people are like enemy and to whom evil deeds are dear, is sure to lose.

3. Niddasili sabhasili, anutthata ca yo naro,
Alaso kodhapannano, tam parabhavato mukham.

Meaning

The man who is drowsy, fond of society, devoid of energy, lazy, who is given to anger will be the loser.

4. Yo mataram va pitaram va, jinnakam gatayobbanam,
Pahusanto na bharati, tam parabhavato mukham.

Meaning

He, who does not support his parents, even though he is in happiness, will be the loser.

5. Yo brahmanam va samanam va, annam va pi vanibbakam,
Musavadena vanceti, tam parabhvato mukham.

Meaning

He, who deceives a Brahmin or Samanera or any other helpless people by falsehood, will be the loser.

6. Pahutavitto puriso- sahiranno sabhojano,
Eko bhunjati saduni-tam parabhavato mukham.

Meaning

The man who is in possession of huge property, gold and food but does not share it with others will be the loser.

7. Jatitthaddho dhanatthaddho, gottatthaddho ca yo naro,
Sahtam natim atimannati, tam parabhavato mukham.

Meaning

The man who being proud of his birth, wealth and of his family, despises his relatives will be the loser.

8. Itthidhutto suradhutto, akkhadhutto ca yo naro,
Laddham laddham vinaseti, tam parabhavato mukham.

Meaning

The man who is infatuated of others' wives, drink and gambles and wastes whatever he has gained gambles, will be the loser.

9. Atite yobbano poso, aneti timbarutthanim,
Tassa issa na supati, tam parabhavato mukham.

Meaning

The old man who marries a young woman and cannot sleep for jealousy of her will be a the loser.

10. Itthi sondim vikiranim, purisam va' pi tadisam,
Issariyasmim thapapeti, tam parabhavato mukham.

Meaning

The man who places in supremacy gambles, a woman given to drink and squandering or a man of the same kind will be a loser.

11. Appabhoga mahatanho, khatthiye jayate kule,
So ca rajjam patthayati, tam parabhavato mukham.

Meaning :

He who has little property but great craving, born in a Kshatriya family and wishes for the kingdom in the world, will be a loser.

12. Eta parabhave loke, pandito samavekkhiya,
Ariyadassana sampanno, salokam bhajate sivanti.

Meaning

Having taken into consideration these reasons of losses in the world, the wise, venerable man, who is endowed with insight, will never lose anywhere in the world.

Exercise for Practice

Discuss the causes of defeats in group and present them.

LESSON 3

SIGNIFICANCE OF THE PARABHAVA SUTTA

Parabhava means defeat or fall. A man suffers loss for many of his misdeeds. A man with wrong vision cannot identify the causes of his defeat. Sometimes it so happens that a man suffers loss which arises out of ignorance but it is not loss or defeat in the real sense. Bad company is the root cause of defeat. Good company does much good to a man. An idle man must suffer loss. He will not be able to succeed. A wise and virtuous man will always win. He must attain success. Property earned by dishonest means leads to loss. Taking drugs leads to the loss of money, health, honour and even life.

An addict must face defeat. Injustice, greed, desire are the causes of defeat. In this way the Buddha has explained these causes of defeat in His 'Parabhava Suttam.' Those who are wise always try to avoid those causes of defeat, perform good deeds and lead life to honest path. This brings success to our life. Even after death, we can attain elevated life because of good deeds. The results of good deeds can be enjoyed by the posterity, society and by all beings. The advice given here play an important role to build up a man's character. So, the lessons of Parabhava Suttam are of great significance.

Exercise for Practice

Why is the Parabhava Sutta important?

LESSON 4

KALAHAVIVADA SUTTA

Quarrel or conflict is one of those evil deeds that a man does. The cause of quarrel should be known first, to avoid it and perform good deeds. For this reason, the Buddha, with the request of gods has narrated this Sutta

Kalahavivad Suttam (in Pali)

1. Kutopahuta kalaha vivada, paridevasoka sahamacchara ca;
Manatimana sahapesuna ca kutopahuta te tadingha bruhi.

Meaning

Where does the conflict or quarrel come from? Please explain to us what is the cause of conflicts, sorrows, pride, self appreciation?

2. Piyap pahuto kalaha vivada, paridevasoka sahamacchara ca;
Manatimana sahapesuna ca, maccherayutta kalaha vivada,
Vivada jatesu ca pesunani.

Meaning

All the conflicts, quarrel, sorrows, pride, self appreciation arise out of dear things. Quarrel is related to malevolance (matsarya). Quarrel begets malice.

3. Piyasu lokasmim kutonidana, ye capi lobha vicaranti loke;
Asa ca nittha ca kutonidana, ye samparayaya narassa honti.

Meaning

How are the dear things created? How are the existing greed, desire and satisfaction originated?

4. Chandanidanani piyani loke, ye capi lobha vicaranti loke;
Asa ca nittha ca kutonidana, ye samparayaya narassa honti.

Meaning

The dear things are born out of wish and cause. All the greed, desire and satisfaction which determine a man's future, are born out of intention.

5. Chando nu lokasmim kutonidana, vinicchaya capim kutopahuta;
Kodho mosavajjanca kathamkata ca, ye vapi dhamma samanena vutta.

Meaning

How are desires produced? Where do anger, doubt, lies come from?

6. Satam asatanti yamahu loke, tamupanissaya pahoti chando;
Rupesu disva vibhavam bhavanca, vinicchayam kubbati jantu loke.

Meaning

Desires come out of pleasures. Pleasures beget desire. A man leads a household life relieving himself of moral ideals.

7. Kodho mosavajunca kathamkata, etepi dhamma dvayameva sante;
Kathamkathi nanapathaya sikkhe, natva pavutta samanena dhamma.

Meaning
Anger, lies and doubts arise from desire. Wisdom leads a man to freedom from doubts.

8. Satam asatanca kutonidana, sa kasmim asante na bhavanti hete;
   Vibhavam bhavancapi yametamattham, etam me pabruhi yatonidana.

Meaning
What are the causes of creation of pleasures and indecency? What can prevent its creation?

9. Phassanidanam satam asatam, fasse asante na bhavanti hete;
   Vibham bhavancapi yametamattham, etam me pabruhi kutonidanam.

Meaning
Pleasures are created out of touch. If there is no touch, they are not created.

10. Phasso nu lokasmim kutonidano, pariggaha capi kutopahuta;
    Kismim asante na mamattam natthi, kasmim vibhute na phusanti phassa.

Meaning
What is the origin of 'Touch'? How are the addictions produced? What can extinct the feelings of touch?

11. Namancca rupancca paticca phasso, iccha nidanani parigghani;
    Icchai santa na mamtang atthi, rupe vibhute na phusanti phassa.

Meaning
Touch is created out of intentions. Intentions beget addiction. If there is no intention, there is no addiction.

12. Katham sametass vibhoti rupam, sukham dukkhancapi katham vibhote;
    Etam me pabruhi yatha vibhoti tam janiyamati me mano ahu .

Meaning
How is the Rup destroyed? How are pleasures and pain destroyed? It is my appeal to know about this.

13. Na sannasanni na visannasanni, nopiasanni na vibhutasanni;
    Evam sametassa vibhoti rupam, sannanidana hi papancasankha.

Meaning:
Neither sensing sensation nor sensing none, nor being insensate, nor sensing nothing- for a person in this state, `form' vanishes. Sensation is the cause of obsessive thought.

14. Yam tam apucchimbha akittayi no, annam tam pucchama tadinkha bruhi;
    Ettavataggam nu vadanti heke yakkhassa suddhim idha pandita se, udahu annampi vadanti etto.

Meaning:
You have given answer to all the question I asked you. Now Iwill ask you one more question. Is this the hightest purity for a spirit to attain here? Or is there another higher level?

15. Ettavataggampi vadanti heke, yakkhassa suddhim idha panditase;
 Tesampaneke samayam vadanti, anupadisese kusala vadana.

Meaning
Some of the wise men consider the purity of the soul to be the best gift. Annihilations of all sensual desires are the best of all gifts, according to some wise men.

16. Eete ca nattua upanissitati, natva muninissaye so vimamsi;
 Natva vimutto na vivada'meti, bhavabhavaya na sameti dhiroti.

Meaning
Knowing consciously all these things, being free from all these illusions, a wise man never engages him in quarrel or conflicts. The wise are not born repeatedly.

LESSON 5

SIGNIFICANCE OF THE THEORY OF KALAHAVIVADA

We can learn about the basic philosophy of the Buddha through Kalahavivada Sutta. The causes of quarrel and ways to get rid of it have been explained in it. This theory has both the spiritual significance and directions for worldly life. All the quarrel, sorrow, pride, self appreciation, conflict are created out of dear things. Existing greed and desire of the world beget dear things. Intention begets greed and desire. Pleasure and indecency beget intention. All the things explained above are the root cause of conflicts and quarrel in the world.

The wise men lead their life to Nibbana destroying their desires. As a result, they attain Nibbana and are not reborn. Where there is no rebirth, there is no sorrow. This doctrine refers to the cause of quarrel and, at the same time, shows us the way to prevent quarrel. We can learn lessons to lead a happy and peaceful life following this doctrine. So the lessons of this doctrine are very significant.

Questions for Exercise

What are born out of dear things?

Why are anger, lies and doubts created?

Exercise

Multiple Choice Questions

1. What can do good to a man?

a. honest means **b.** honest company

c. honest profession **d.** honest knowledge

2. An idle man suffers loss–

i. Because of being inattentive to works

ii. Because of being inactive

iii. Because of sleeping over

Which of the following is correct?

a. i **b.** i and ii

c. ii and iii **d.** i, ii and iii

Read the following paragraph and answer question no 3 and 4.

Chandramohon Zamindar has two sons. Between them, Swapan Chakma very often indulged in falsehood and cheated others. On the other hand, Aparup Chakma, being a good cricketer, comes forward to the development of the society and services of the wise men.

3. Which doctrine does this paragraph refer to?

a. Parabhava Sutta **b.** Kalahavivada Sutta

c. Mangala Sutta **d.** Metta Sutta.

4. Swapan Chakma has violated the principle of-

i. morality

ii. elevated life

iii. virtues

Which of the following is correct?

a. i **b.** i and ii

c. ii and iii **d.** i, ii and iii

Creative Questions

1. **Story 1:** Tutul Marma is a service holder by profession. He looks after his parents and nurses them. Besides, he offers charity to the Samaneras and Bhantes to the best of his ability.

   Story 2: Thuikkaching Marma inherited a vast property from his father. He spent his time gossiping with friends and lost his property taking drugs and gambling.

   a. Who became pleased listening to the Mangala Sutta?
   b. What is the lesson of Kalahavivada Sutta? Explain.
   c. What Sutta does the story I refer to? Explain.
   d. 'Story 2 narrates some of the causes of loss-' do you agree to this state ment?

2. Ramita Dewan very often was engaged in quarrel with her neighbour, Sumita Chakma over their domestic poultry. This quarrel led to increase the doubt and falsehood between them. At one stage, an unpleasant incident occurred between them. In the mean time, a Bhikkhu appeared before them and narrated a gatha of Kalahavivada Sutta to them.

   a. In which book of Khuddak Nikaya is the Parabhava Sutta found?
   b. What do you mean by Sutta and moral teachings?
   c. Which gatha of Kalahavivada Sutta reflects the quarrel between Ramita and Sumita?
   d. Do you think that this gatha can play a role to solve the quarrel between two neighbours? Explain.

Fill in the gaps

1. Parabhava means ____________.

2. One who does not look after one's parents suffers _________.

3. Good company does ________ to a man.

4. Addiction to drugs leads to ________.

5. Wise men do not __________ repeatedly.

2. Matching

Match the following phrases and words to make a sentence.

Left	Right
1. If birth is destroyed	aggregates are destroyed.
2. If Rup is destroyed	sorrows are destroyed.
3. The wise men	one feels defeated.
4. Out of unconsciousness	a man faces destruction or suffers loss.
5. For doing misdeeds	destroying desire advance to Nibbana.

Answer in brief.

1. Iitthi sorting vikiranim purisam tadinam, Issarasmim othapeti, tam parabhavato mukham Explain in your own words.
2. Write in short the results of good deeds according to the Parabhava Sutta.
3. Narrate the lessons of Kalahavivada Sutta.

Essay Type Questions:

1. How can we lead a moral life reading the Kalahavivada Sutta?
2. Discuss the characteristics of a wise man according to this Sutta.

CHAPTER SIX
PARAMI

The word Parami bears great significance in Buddhism. If a man wants to attain Buddhahood and Nibbana, he must practise the virtues of Parami for purification of his character. Gautama Buddha was born as many as 550 times as Bodhisattva. At every stage of His life, He completed the virtues of Parami and advanced towards Buddhahood. We will learn about Parami in this Chapter.

At the end of this chapter, we will be able to-

- * learn about Parami and its classification.
- * narrate ten Paramis.
- * evaluate the significance of Parami.

LESSON 1
INTRODUCTION TO PARAMI

The general meaning of the word Parami is fullness, completeness, virtue, complete virtue or wisdom, elevated state, completion of good deeds etc. The word Parami refers to something that has attained excellence. The rituals that are celebrated to obtain excellence or purification are related to Parami. Practising these rituals, a man can attain Buddhahood. All the Bodhisattvas have to practise Pammi in order to attain Buddhahood.
According to Buddhism, Parami is of ten kinds which are also known as 'Ten Paramita'.

They are:

1. Dana Parami (Perfection in Giving)
2. Sila Parami (Perfection in Morality)
3. Nekkhamma Parami (Perfection in Renunciation)
4. Panna Parami (Perfection in Wisdom)
5. Biriya Parami (Perfection in Energy)

6. Khanti Parami (Perfection in Patience)

7. Sacca Parami (Perfection in Truthfulness)

8. Adhitthan Parami (Perfection in Resolution)

9. Metta Parami (Perfection in Loving Kindness)

10. Upekkha Parami (Perfection in Equanimity)

Each of the Paramis is divided into three kinds. For example: Upaparami, Parami, Paraartha Parami. Including all we can see as many as thirty kinds of Parami. A person completing all the rituals of these Paramis, can attain Buddhahood. The world is full of sorrows. The only way to get rid of this sorrow is to attain Nibbana. A man must attain Arhant before attaining Nibbana. To attain Arhant, one has to fulfill the rituals of Parami in different stages of rebirth.

The following story of Gautama Buddha during His Bodhisattva life gives a clear concept of Parami.

Dipankara Buddha and Sumedha Tapas

Life and death are the natural cycle of life. After birth man and other living beings lead life in accordance with their deeds. After death, they are reborn in accordance with their deeds. He has to follow the life cycle of birth, sorrows, disease and death. The Buddhas try to lead the human beings to the way to relief from sorrows. For this, the Buddhas have to practise meditation and perform good deeds. Once Gautama Buddha was born as a hermit in the city of Amarabati. His name was Sumedha Tapas. Lord Dipankara Buddha appeared on earth then. Everything was being decareted at the news of Lord Dipankara Buddhas arrival at the city of Amarabati.

Sumedha Tapas also received the news of his arrival. He was excited to visit this Buddha. He began to think about how he would welcome this wise Buddha. On the certain day of his arrival, he found that a part of the road to his destination was full of mud. He thought to himself that the Buddha should not put his foot on this mud. So, he laid down on the way and requested the Buddha to walk over his body. Seeing his devotion to the Buddha, all the people praised him and the Buddha also was highly charmed.

Sumedha Tapas placed a request to the Buddha so that he could become a Buddha. The Buddha blessed him and accepted his prayer. From then on Sumedha Tapas decided to complete Parami in order to become a Buddha in future. Hence his journey to the way of the Buddhahood started. He took rebirth as Bodhisattva for 549 times. At last he was born in the Sakya dynasty of Kapilavastu for the last time. He attained the Buddhahood after six years of meditation. In this story, Sumedh Tapas had to perform several good deeds in different stages of his life. These good deeds are termed as Parami.

Exercise for Practice

What is the meaning of the word 'Parami'?

What do you understand by Parami?

What are the ten Paramis?

LESSON 2
TEN PARAMIS (PERFECTION)

Dana Parami: Among the Ten Paramis, the Dana Parami is of the highest importance. Gautama Buddha has given Dana Parami the top priority for attainment of Buddhahood. Dana means charity. Charity works as savior for a man. Charity relieves a man of his sorrows and sufferings. Charity brings peace and happiness in this world and after death. Dana Parami is to be taken through selfless sacrifice. The way of sacrifice is the greatest way. We find this example from the life of the Buddha. For this reason, every man wishing to be free from worldly pains and sufferings should practise this virtue. There are three kinds of Dana Parami. They are Dana Parami, Dana Upaparami and Dana Paramartha Parami.

Dan Upaparami: When a person sacrifices any part of his own body i.e. eye, blood, flesh, in order to save the life of others, it is called Dana Upaparami. We see several examples of this type of sacrifice in Bangladesh.

Dana Parami: When a man sacrifices money, property, wife and children selflessly for the sake of others, it is called Dana Parami. The then Buddha Vessantara sacrificed his property, wife and children.

Dana Paramartha Parami: To sacrifice one's own life for the sake of happiness of others is called Dana Paramartha Parami. It is very difficult for a man to sacrifice his own life for the sake of others. Without the habit of sacrifice of external things in different stages of births it is not possible to sacrifice one's own life.

Sila Parami: The word 'Sila' means character. Those qualities which purify our character are called the Silas. Killing animals, stealing, illegal sexual pleasures, telling lies, taking drugs should be avoided in order to lead a life of virtue and honesty. The life of a man who abides by the Silas becomes pure and spotless and he advances towards Nibbana. On the other hand, the life of a man devoid of virtues is meaningless. It is like death. The Buddha has termed the Sila as the best asset of a man. Gautama Buddha has practised Sila Parami through different stages of His birth. Once the Buddha was born as a Kulaputra in the state of Bodhisattva. Then His mother was attacked with serious disease. She did not get well in spite of many efforts. At last the physician advised Him that she would be cured if she is fed the meat of a hare. At last He managed to catch a hare alive. The hare started screaming with fear. This scream created a kind of kindness in His heart. He felt that the life of the hare was as dear to it as the life of mother was to Him. He let the hare go thinking that He should not take one's life in order to save the life of other. This way the Buddha had attained perfection of his character through the practices of Silas.

Nekkhamma Parami: The meaning of the word 'Nekkhamma' is to be out. To lead a life free from all illusions of household affairs is called Nekkhamma. A man avoids all kinds of worldly pleasures in order to be free from the bondage of household activities. This activity of life is called Nekkhamma Parami.

The characteristics of Nekkhamma Pammi have been described in Buddha-bangsh book like this "An imprisoned person never wants to stay inside the jail although he has to live there permanently. In the same way, you should think the three worlds as a prison and move towards Nekhamma to be free." According to the Buddha "Home life is full of obstacles and ordained life is like an open sky." An ordained person is free from all greed, malice, antipathy and illusions. He is content with small gains. In order to fulfill the rules of Nekkhamma Pammi a man has to sever the relationship with wife, children, parents, brothers, sisters, relatives, households and property. The Bodhisattavas live an illusion free life and advance towards the life of Nibbana.

Panna Parami: Panna means wisdom. Meditation aiming to acquire knowledge is Panna Parami. Panna Parami is of three kinds: Cintamaya Parami, Shrutamaya Parami and Bhavanamay Parami. Knowledge earned through deep meditation without the help of others is called Cintamaya Parami. The Buddha had attained this virtue through His own experience. Shrutamaya Parami can be attained in two ways. Hearing from wise or sage this Panna can be achieved. Again without any one's help through research this Panna can be achieved. Knowledge earned through deep mediation is called Bhavanamay Parami. The practise of Panna Pammi destroys the pains and sorrows of mind.

Biriya Parami: The world Biriya means heroism. Gallantry to achieve something hard by strong enthusism and endevour may be termed as Biriya Parami. Siddhartha Gautama had to undergo strict perseverance before attaining Buddhahood. He said with determination, 'I will not leave this seat even if my body reduces to a skeleton". This effort to attain the Buddhahood is Biriya Parami. In his previous life Bodhisattva was born as a squirrel. That Bodhisattva was living in a banyan tree near the sea. He gave birth to two kids. One day the two kids were washed away by water in the sea. He got upset at this. He decided to dry up the sea with the help of his tail. After words, he started drying up the water of the sea with his tail. Seeing his determination, the Devraj in the guise of a Brahmin, came to him and asked.What are you doing"? The squirrel replied, "My kids have drowned in water. I am drying up water to rescue them." The Brahmin again said,"Is it possible dry up water with tail"? In reply, the squirrel said, "Perseverance brings success in everything" Saying this, he started drying up the water whole heartedly. Seeing the perseverence and devotion of the squirrel, the Devaraj in the guise of a Brahmin, rescued his kids and said," O squirrel, May you succeed in your honest initiative." The Bodhisattvas have to meditate on a Biriya Parami.

Khanti Parami: Khanti means forgiveness, patience, perseverance, abstinence etc. Forgiveness is divine. The wise always appreciate forgiveness and patience. Forgiveness and perseverance are the greatest virtues in life. To show forgiveness and have patience in every stage of life is Khanti Parami. In the book of Buddhabangsha it is said that the earth accepts silently all the things when many fair, unfair, pure, impure things are thrown on earth. It never shows any anger or kindness towards the man who throws them. Same is the case with the persons who practise forgiveness. A man who practises this virtue remains steady in eight worldly affairs i.e. profit and loss, fame and defamation credit and discredit, happiness and unhappiness. Anger destroys everything as fire does. It destroys not only a man but also others. This anger can be controlled only with the practice of khanti Parami.

Sacca Parami: To remain strict to the truth is called Sacca Parami. To practise this virtue, a man should have similarity between his words and actions. There are many events of Gautama Buddha about Sacca Parami at the Bodhisattva existence of Jataka. These events signify the similarities between His words and actions. As for example, it is seen in the Jataka of Mohasutsom that Bodhisattva received freedom form a man eater by doing good deeds but as per his commitment, the Bodhisattva appeared before the man eater to sacrifice his life. The man eater was surprised by his honesty. His mental condition improved receiving advice from Bodhisattva. He released all the animals meant for slaughter. Then he swore to abstain form eating human flesh. We see the Bodhisattva in this Jataka that he was not afraid when the man eater intended to kill him. He appeared before the man eater sacrificing his own life only to keep his words. He did not compromise with truth. This was his Sacca Parami. These are many examples related to this.

Adhitthana Parami: Adhitthana means remaining steadfast in decision. Intentions of doing good deeds ignoring all the obstacles are related to Adhitthana Parami. This is called the base of all perfections. One can not reach the goal without attaining this perfection. Practice of this Parami is necessary for the attainment of success in education, culture, business, sports etc. In the book of Baddhabongsa it is said that , Enlightenment can be attained if we accept the Adhitthan Paromi. As a still, firmly established rock mountain does not move in strong storm , remains stead fast in its own position, so you remain still and stead fast in your own action. This type of man can attain Buddhahood. Many stories of Gutam Buddha in Tripitaka related to His Adhitthana Parami can be found.

Pandit Bodhisattva in Chasiopitaka says,"Parents were never disliking to me. My own existence is not disliking to me. But to acquire knowledge about everything is the most loving subject to me. For this I am trying to maintain Adhitthan in different ways. I never violated this in life."

Metta Parami: Showing love, affections, friendliness and magnanimity is the example of Metta Paramita. Showing the feelings of love to all beings is the root of this virtue. Humanity can be flourished through the practice of this virtue. This brings about success and perfection in the life of every man. As water purifies and practise everybody, this virtue creates a sense of brotherhood among all. Those who practise this do not have envy, anger and greed in mind. They enjoy blissful life in this world and after death. For this reason the Buddha has advised all to practise this virtue. The Buddha says, "As a mother protects her only child at the cost of her own life, you will show love and affections to all the creatures in the world" One should practise the virtues of Metta Parami to ensure peace, discipline, prosperity in life.

Upekkha Parami: To maintain the state of neutrality in mind towards all happenings is Upekkha Parami. Naturally our mind is moved by different events and occasions. In fact a man becomes glad to see his loving ones and he feels sad to see the ones who are unwelcoming to him. Our heart is moved at gains and loss. This is very natural in our life. The practise of maintaining a state of indifference, neutrality in all events of life is called Upekkha Parami. Because of practising this virtue, our mind becomes free from all attractions, addictions, partiality or favor and disfavor. Gautama Buddha practised this virtue in different circumstances in the state of Bodhisattva. In the Jataka of Mohalomhangsaka, the Bodhisattva in one of life, took refuge in a grave yard intending to abide by Bhahmachariya. At this time, his name became Mohalomhangsaka. He was totally indifferent to worldly affairs. He thought that the worldly activaties are meaningless, life and body are transitory. Thinking all these he was indifferent to worldly affairs. For this, many people were pleased with him. With the passage of time the name and fame of Mohalomhang saka become wide spread. On the other hand, some of the people denounced him as a fake saint. He said that we was equal to them who gave him pain and pleasure. He was equally indifferent to them who treated him in different ways. This was his Upekka Parami.

Exercise for Practice

What is Dana Upaparami?
What is the meaning of the word Nekkhamma?
What are eight kinds of worldly affairs?

LESSON 3
THE STORIES ABOUT PARAMI: MAHAKAPI JATAKA

We will try to understand the ten Paramis reading the Mahakapi Jataka. The word 'Kapi' means 'monkey'. Once the Bodhisattva was praised for His noble deeds being born as a monkey. For this, the Jataka is known as Mahakapi Jataka. Bodhisattva Mahakapi was residing in a forest. Near the forest was a village named Kasi. Once a farmer of that village came in search of his missing cow and lost the way. At one stage of search, he was afflicted with hunger, thirst and tension. Seeing a tree laden with fruits, he climbed the tree to eat fruits but fell down into deep hole. The farmer tried hard but could not reach out of the hole. Ten days passed by. The farmer became weaker. At that time, the Bodhisattva, as a monkey, reached the spot in order to eat fruits. He saw the afflicted farmer in the hole. He felt kindness towards the farmer. He decided to save the farmer from danger and find ways to rescue him. He promised to save the farmer even at the cost of His life. At last he found out the ways. He thought to Himself that if He could jump up with the man on His back, He would be able to save him.

Thinking this, he started to practise jumping repeatedly carrying a big piece of stone on His back. After having much confidence, He started the rescue work. He was strict to the decision even knowing that this could risk His life. At last after repeated efforts, He was able to rescue the farmer from danger. The monkey became tired after saving the farmer. He thus fell asleep keeping head on the lap of the unconscious farmer. When the farmer woke up, he decided to kill the monkey. He hit the monkey on the head. Blood started gushing forth from the monkey's head. The monkey jumped up and climbed the tree. Then the monkey thought on how to help the farmer to get him out of the forest. As the monkey was going from one tree to the others, drops of blood were falling on the ground. Thus the farmer came out of the forest following the drops of blood.

The monkey saved the farmer selflessly. Mahakapi saved the life of the farmer out of mercyand kindness.The Bodhisattva performed good deeds only for the good of others. Thus the virtues of Parami are fulfilled.

The story narrated above shows how and which virtues of Parami in Jataka the Bodhisattva has performed.

1. The Bodhisattva (in the guise of a monkey) decided to save the farmer even at the cost of His life. This intention of sacrifice is related to Dana Parami.

2. Though the farmer hit the monkey repeatedly, it did not show any hatred towards him. This is Sila Parami.

3. He intended to save of the life of the farmer without any gain. It is Nekkhamm Parami.

4. The ways which the monkey invented to get the farmer out of the hole are related to Panna Parami.

5. Since the monkey practised jumping repeatedly, it has fulfilled the virtue of Biriya Parami.

6. The patience and kindness the monkey showed to the farmer while rescuing him is an example of Khanti Parami.

7. He was determined to keep promise. He was steady in all situations. This is the example of Sacca Parami.

8. Though the farmer tried to kill the monkey, it did not deviate from saving his life. This is an example of Adhitthana Parami .

9. The expression and the sign of kindness and anxiety when it saw the farmer in critical condition in the hole is Metta Parami.

10. The monkey helped the farmer to come out of the jungle with patience and courage.This mentality of the monkey shows the example of Upekkha Parami.

There are many stories of fulfilling the virtues of Parami in Buddhist literature. These stories encourage us to follow the conditions of Parami.

Exercise for Practice

How did the Bodhisattva as a monkey fulfill the Dana Parami? What virtues of Parami did Bodhisattva Mahakapi in Jataka fulfill?

LESSON 4

IMPORTANCE OF PRACTISING TEN PARAMIS IN BUDDHISM

To attain Nibbana is the only goal for the Buddhists. Attainment of Nibbana is not possible without practising Parami. So, the theory of Parami is an important theory in Buddhism and practising this is essential for all of them. Siddhartha Gautama attained the Buddhahood through the practise of ten Paramis. The exercise of Parami can be taken through doing good deeds. Purity and excellence of character can be achieved by exercising the Parami. It flourishes human quality. It removes fear, greed, malice, ignorance and enmity. It encourages a man to serve the distressed and to do good to others. It creates sense of responsibility, sympathy, tolerance and enthusiasm. A student can also succeed by practising the virtues of Parami. Parami plays an important role in family and social life to establish peace and amity in society. It is appropriate not for the Buddhists alone, but for the people of all religions. The practise of Parami is very important to form moral, ethical and prosperous human life.

Exercise for Practice

Which virtues of Parami can you follow as a student?

Explain with example.

Exercise

Multiple Choice Questions

1. How many kinds are Dana Parami?

a. two **b.** three
c. four **d.** five

2. The importance of Parami in the Buddhist religion is endless because it-

i. helps to attain excellence in life
ii. creates way to attain Nibbana
iii. creates way to attain Buddhahood

Which of the following is correct?

a. i and ii **b.** i and iii
c. ii and iii **d.** i, ii and iii

Read the following paragraph and answer question no 3 and 4.

Uchingzya Rakhain, during the life of the Padumuttar Buddha, performing many good deeds, was born in a respectable family. He devoted himself to meditation as a Samanera in order to fulfill the goals of life. He thinks that he will be able to attain enlightenment in the next world with this practise.

3. Uchingzya Rakhain attained pabajja for-

a. pleasure **b.** heaven
c. Parami **d.** wisdom

4. 'The enlightenment would be attained in the next world-Uchingzya Rakhain ' this idea has expressed -.

i. the determination of fulfilling Parami

ii. doing good deeds

iii. strict meditation

Which of the following is true?

a. i and ii **b.** ii and iii

c. i and iii **d.** i, ii and iii

Creative Questions

1. Kunendu Tanchonga invited an Arhant Bhikkhu to his own residence to hear Mangala Sutta. But a part of the bridge on way to his residence sank under water because of flood. As a result the arrival of that Bhikkhu became uncertain. But Kunendu Tanchonga, very tactfully, managed everything and bought him home. He prayed to the Arhant Bhikkhu to bless him so that he could be a Bhikkhu in future.

   a. What conditions are to be fulfilled by Bodhisattva wishing to attain Buddhahood?

   b. What do you understand by 'Metta Parami'?

   c. Which event of Parami lesson is related to the activity of Kunendu Tanchanga?

   d. Which of the Parami will Kunendu Tanchonga be able to perform through this activity? Explain with reason.

2. Both Monindra Chakma and Jotindra Chakma were classmates. Jatindra Chakma was very crooked. As a result, he was not on good terms with Monindra. One day, while going to office, Monindra Chakma was attacked and tortured by a band of robbers and was passing day in confinement. Jatindra Chakma aslo had to experience the same incident. The robbers put both of them in confinement. J atindra was astonished to see the wounds of Monindra. At last, both of them reached a safe place escaping from that place tactfully. They forgave the robbers without showing any enmity towards them.

   a. How many kinds of Parami are there according to the Theraabada Buddhism?

   b. What is Sacca Parami?

   c. Which points of Bodhisattva have been followed in the incident of Monindra and Jotindra?

   d. Discuss the importance of ten Paramis in the light of above incident.

Fill in the blanks

1. The meaning of the word Parami ___________.
2. Gautama Buddha was born in _____________ city in one of His births.
3. Bodhisattva fulfilled _______________ in different stages of birth.
4. Each of the Parami is of ____________ kinds.
5. Gautama Buddha has give __________the top priority.

Short Type Questions

1. What you by understand Parami?
2. What did Sumedh Tapas do?

Essay Type Questions

1. Describe the Dana Parami.
2. Discuss the story of Mahakapi Jataka.

CHAPTER SEVEN
RITUALS AND CEREMONIES

There are some rituals and festivals in every religion. These rituals are also found in Buddhism. We can learn about society and culture through the celebrations of these festivals along with religious affairs. Every ritual has its special educational and cultural feature. One should attend these festivals to acquire knowledge about them. Besides this, taking part in rituals helps a man to understand the difficult religious doctrines. It encourages a man to abide by the religious activities. For this reason, the significance of these rituals and festivals is endless. We will learn about some Buddhist rituals and festivals in this chapter.

At the end of this chapter we will be able to-

* explain the significance of rituals and festivals.
* narrate the Pabbajja and Uposampada.
* explain the importance of Samanera life.
* narrate Sanghadana and Atthaparikkhara Dana with results.

LESSON 1
SIGNIFICANCE OF RITUALS AND FESTIVALS

Rituals are an integral part of religion. In the earlier period of His preaching, the Buddha did not prescribe any rule for celebrating the rites and rituals. He said that to enlighten the mind is the principle of a religion. This is the light of knowledge or wisdom. The meditation on this subject is very difficult for one. This meditation is to be performed with a calm and tranquil mind. But our mind is very fickle and restless. In order to control this restless mind, we need a support. This support is any thoughtful work by which mind can be controlled. Rites, rituals and ceremonies act as a support through which we can control our mind. They lead us to moral and religious way of life. For this reason, the Buddha advised us to celebrate rituals and ceremonies later on.

The aim of rituals and ceremonies is the flourishment of mind for attainment of virtue. They have social, cultural and historical values. Everybody gathers in a certain place on the occasion of religious festival. This helps to exchange views and ideas and strengthens social harmony. Gautama Buddha, in His Mahaparinirvan Sutta, has given advice to consolidate social relationship. He has spoken of seven principles to be practised. These are known as 'Seven Inseparable Principles'. These principles help to bring unity, harmony and

prosperity in the family, society and state. Two of the principles are given here in this context. I. Those who always meet together in any meeting place can beautify themselves. 2. Those who attend the meeting collectively, go home at the end of the meeting collectively, do everything, if needed to do, collectively, must prosper in their life.

So, it is necessary for everyone to meet the people of the society, to exchange views with them from time to time.

Religious festivals and celebrations are the best sources of this type of gathering. Sanghadan, Atthaparikkhara Dana, Pabbajja, Upasampoda are some religious festivals where one can exchange ideas and views with family members, relatives and people of different classes.Besides, attending a festival collectively is also a source of pleasure.

Going to the Vihara with offerings for worship

Moreover, religious festivals have special significance to gain virtue. In the biography of the king of Thera Gatha, we can see that he was born as an ordinary man during the period of Fusos Buddha, a predecessor of Gautama Buddha. He accepted the post of a royal employee in order to earn his livelihood. When, one day, he saw the royal princes offering gifts to the Buddha and His disciples, he took part in this charity very humbly. Because of his taking part in these charitable activities, he was able to become a proud disciple of the Buddha later on. Such stories of gaining virtues through the participation in religions festivals are available in Buddhist literature. So,all of us should take part in religious festivals.

Exercise for Practice

Name some Buddhist rites, rituals and festivals.

LESSON 2
PABBAJJA

Abandoning the bond of family life and adopting the life of sainthood is called the Pabbajja. It is the first stage of the emancipated life to become a Buddha. It is also a sacred doctrinal ceremony for the Buddhists. There is a custom for all the Buddhists to go for pabbajja at least once in life. To accept a blissful, virtuous and tranquil life is the main objective of pabbajja.

Pabbajja means a promise to keep oneself free from all kinds of sinful acts. In Pali the Pabbajja is, 'Papakanam malam pabbajetiti pabbajito.' One who is determined to avoid all sinful acts is called 'Pabbajito'.

To adopt the virtues of Pabbajja is the best way for laymen. According to the Buddha, it is difficult for a man to come out if he falls into a hole. To be free from greed, apathy and illusion is not easy for a man. That is why the Buddha has compared the worldly life to a jail and the Pabbajja as an open sky. As a result, many a man accepted Pabbajja in search of Nibbana leaving riches, family members and pomp and glory of this material world. It is the duty of all parents to give pabbajja to their sons. By allowing them to take pabbajja, the parents create for them an opportunity to learn religious principles and lead a virtuous life.

Rules of Taking Pabbajja

The seeker of the pabbajja has to take the permission from his parents at first. He has to shave his head completely on the day of taking pabbajja. Then he has to present himself to the Vihara taking the Atthaparikkhara used by the monks and samaneras. The attaparikkhara (or eight requisites) are: **1.** Samghati which is also called Doyajika, **2.** Uttarasangha (the upper garments), **3.** Antavasaka (the lower garments), **4.** Alms bowl, **5.** Rajor, **6.** Needle, thread, **7.** Belt, **8.** Water strainer. With all these things, he has to pray for the pabbajja to the head monks. The eight requisites are to be decorated nicely. The three items are to be given round shape as the top of a temple. The top of the Chivar is to be tied with the belt. Then all the items are to be put on the alms-bowl. There is no rule to give pabbajja to

Alms-bowl with chibara

a boy under seven years. Because the sense of a boy does not mature at this age. At the same time, a Bhikkhu who has not completed ten years of his Bhikkhu life is not fit to give Pabbajja. So, a seeker of the pabbajja has to select his guide very wisely. The senior most among the present Bhikkhus conduct the ceremony. He is called the Upadhaya. The Upadhaya gives the pabbajja seeker a new name. He goes by this name from then on. The seeker of pabbajja has to take Pancasila with Tisarana. He has to utter Tisarana clearly and rightly. Those who are present there have to take Pancasila collectively. It is very important that both the pabbajja seeker and pabbajja giver should utter the words clearly and correctly. After taking the Pancasila, the pabbajja seeker prays to the Bhikkhus for Pabbajja Sila. These Pabbajja Silas are also called Dasasila

Prayer for the Pabbajja

The seeker of pabbajja has to sit at the time of praying for pabbajja. He has to attach the round shaped top Ticivara to the forehead. Then he has to sit down keeping his weight on the upper portion of his foot. He has to make the following prayer realising the full meaning of it.

Okasa aham bhante pabbajjam yacami.

Dutyampi aham bhante pabbajjam yacami.

Tatyampi aham bhante pabbajjam yacami.

English Translation: Bhante, give me opportunity. I am praying for the pabbajja.

Bhante, for the second time, I am also praying for the pabbajja.

Bhante, for the third time also, I am praying for the pabbajja.

Then the following words are recited as the cause and aim of prayer for the pabbajja. The seeker reciting these words put the Ticivara in the hands of the pabbajja giver Acariya.

Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam gahetva pabbajetha mam bhante, anukampam upadaya.
Dutiyampi, Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam gahetva pabbajetha mam bhante, anukampam upadaya.
Tatiyampi, Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam gahetva pabbajetha mam bhante, anukampam upadaya.

English Translation: Bhante, for the freedom of all sorrows and for the realisation of the Nibbana, please give me pabbajja taking these dyed garments. (This is to be uttered three times) Then the pabbajja achiver has to take the dyed garments from the Acariya and again pray for the pabbajja. The prayer is as same as recited below.

Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam datva pabbajetha mam bhante, anukampam upadaya.

Dutiyampi, Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam datva pabbajetha mam bhante, anukampam upadaya.
Tatiyampi, Sabbadukkha nissarana nibbanam sacchikaranatthaya imam kasavam datva pabbajetha mam bhante, anukampam upadaya.
Meaning : Bhante, for the freedom from all sorrows and for the realisation of the Nibbana, please give me Pabbajja taking these dyed garments. (This is to be uttered three times)
Afterwords, the Acariya will make the achiever recite the first five of 32 elements of Asubha kammatthana as kesa, loma, nakha, danta and taco. This is to be uttered in direct order and in reverse order. In this way after taking the kammanatthan during the time of wearing the yellow robes, the achiever has to recite the following observation meditation.
The meditation is:
Patisamkha yoniso civaram patisevarni, yavadeva sitassa patighataya unhassa patighataya, damsa-makas-vatatapa-sirirnsapa samphassanam patighataya, yavadeva hirikopinam paticchadanattham.
Translation in English:
I am wearing this yellow robe with utmost consciousness and attention. I am wearing this yellow robe only to protect myself from cold, heat, bites of insects, dust, the attack of wild beast and to cover my bare body only.
After reciting this observation meditation, the samanera has to put on the prescribed yellow robes giving up household garments. After wearing the yellow robes, the pabbajja achiever is to appear before the Bhikkhu Sangha and pray for Dasasila. At this time, the Acariya gives him the Dasasila. All activities related to pabbajja are completed with the acceptance of the Dasasila. The Dasasilas are ten principles to be practised regularly by the pabbajito. After this, the pabbajito samanera is given a new name. This name will remain with him as long as he follows the rules of pabbajja.
On completion of the ceremonies of pabbajja, the monks, samaneras, relatives of the pabbajja seeker salute him and offer him different gift items.
Every step of pabbajja ceremony is to be performed gradually and systematically so that pabbajja seeker can realise the change of every step clearly. This way, he is able to realise the change of his life.

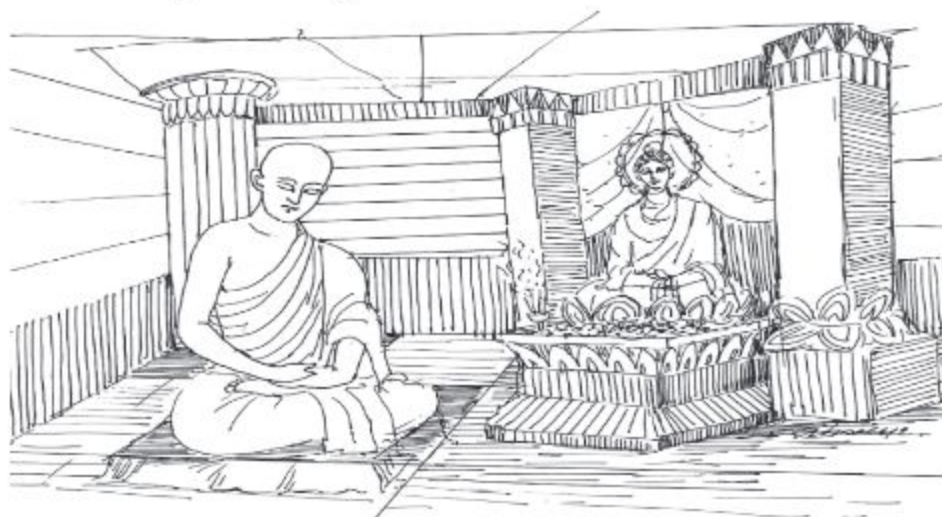
Exercise for Practice

What is the proper age of giving Pabbajja?
Translate in English the observation meditation.
Who should practise the Dasasila regulary?

LESSON 3
THE MERITS OF PABBAJJA

Pabbajja is an important way of leading a virtuous and peaceful life. One has to be mentally prepared to follow this way of life because this is different from normal course of life. A man has to pass his days following strict discipline and principles. The pabbajitos have many duties and responsibilities. These are to be carried out physically and mentally. They always engage themselves in doing good deeds. They have to be enthusiastic to attain Nibbana. As a result, their life becomes free from defilements. They have moral strength. They enjoy blissful life. They are respected by all.
Besides this, there are many merits of Pabbajja. These are as follows :

It can

1. Control body, speech and mind
2. Control anger, envy and illusion.
3. Eliminate the intention of evil deeds.
4. Encourage to do good deeds.
5. Help to be satisfied with simple things.
6. Lead to search for knowledge.
7. Help to accept the Bhikku life.
8. Help to prevent danger and be safe.
9. Help exercise Buddhism.
10. Lead to achieve immense virtue.
11. Help to lead a controlled and addiction free life.
12. Lead to the way of attaining Nibbana.

A youth engaged in meditation

Besides, the ceremony of pabbajja instills religious feelings in others. Cultural nourishment is also ensured centering round this ceremony. Peace and merry rallies are organized on the eve of this ceremony. Songs hailing the Buddha and Kirtana are sung on this occasion. People of all ages participate in this ceremony to congratulate the Pabbajito or the newly ordained Samanera. At the same time, those who are ordained for a short time, are also welcomed back to the life of layman after leaving the ordained or pabbajjito life. It is the recognition for leading a righteous and pure life for a certain period of one's life. Every single Buddhist should receive pabbajja for a certain period of life to make his life disciplined and righteous. Without leading this life of pabbajja, its ideals, purity and novelty can never be realized.

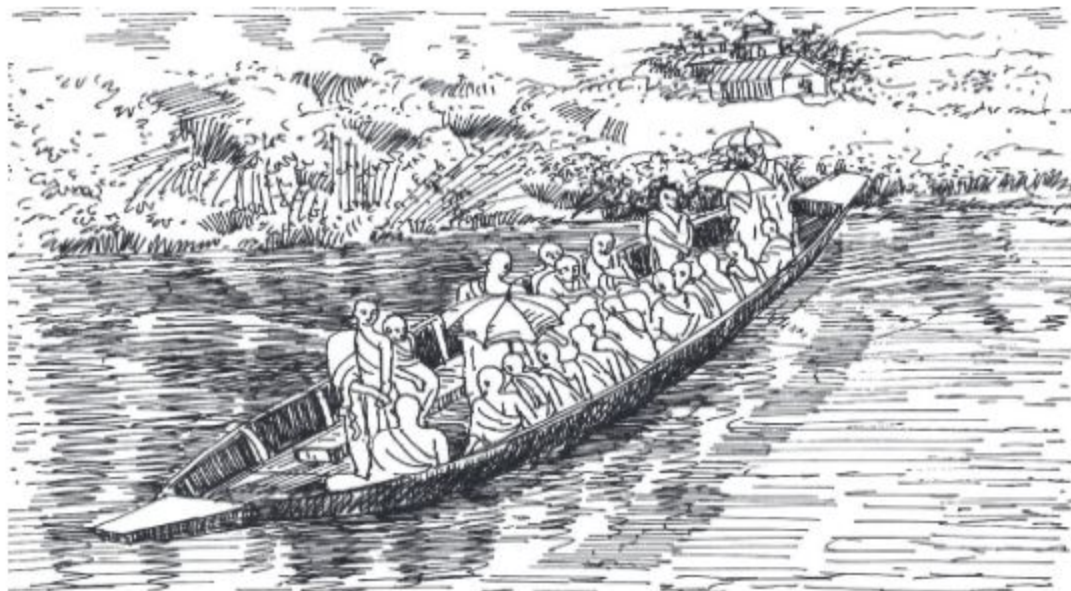
This is to be mentioned that without ordaining one's son to monkhood, one cannot inherit Buddhism. Emperor Asoka is immortal in the history of Buddhism because of his contribution and patronization to Buddhism. He donated eighty-four thousand Dhatu-ceitya and eighty-four thousand vihara with great festivities and asked the Sangha, "Honorable Sangha! Who is the greatest donor in Buddhism? Who donated the most"? In response the Sangha said, "You are, oh great Emperor! Nobody ever donated like you. Your donation is the most." Hearing this emperor Asoka was very pleased and further asked, "Vhante, have I been able to inherit Buddhism"? Then with the permission from the Sangha the son of Moggholy Tisshya Sthavira said, "O great emperor! You just bear the expenditure of the Sangha. If someone donates to the Sangha with things piling up as high as the heavens, still he will be just a magnanimous donor. He can't inherit Buddhism. Only those who, irrespective of being rich or poor, ordain their sons to monkhood can inherit Buddhism. Hearing this emperor Asoka became very worried, "Even after donating so much, I can't inherit Buddhism". Later on he took consent from his children and ordained them to monkhood. Thus he inherited Buddhism. It is said about the virtue of pabbajja that the virtue earned by donating viharas through out Jammu island is not even one-sixteenth of the virtue earned by ordaining one's son to monkhood. It is to be noted that Indian sub-continent was known as Jammu island in those days..

Exercise for Practice

Write five merits of Pabbajja?
How can you become a successor to the Buddhists principles?

LESSON 4
UPASAMPADA

The ceremony which one celebrates to become a monk from a samanera is called Upasampada. It is a way of performing higher deeds. One is given Upasampada after he has completed the requisite qualification. Those who have defective limbs, who are mentally ill, punished by the state are not fit for Upasampada.

Upasampada cannot be given directly. Before giving Upasampada, he has to become a Samanera following the rules of pabbajja. For Uposampada, a man has to be at least twenty years of age. The seeker of the Uposampada has to take the permission from his parents. Thus he has to go to a monk taking Atthaparikkhara used by the monks. That very Bhikkhu becomes his Upajjhaya or mentor. The ceremony of Upasampada is to be taken in the place of Sima where the monks perform the Uposatha. If any Viharaa does not have any Simagaha, the Upasampada can be given in a river where there are ebb and flow. Here all the ceremonies are performed on the boat. This is called Udaksima Upasampada.

Upasampada ceremony in Udaksima

For the purpose of Upasampada, minium five Bhikkhus are needed. First of all, it is examined whether the seeker has any faults mentioned above. Then taking permission from the parents, he is allowed to pray for Upasampada. The prayer is as follows:

Sangham Bhante Upasampadam yacami, ullampatu mam Bhante Sangho anukampam upadaya.
Dutiyampi Sangham Bhante Upasampadam yacami, ullampatu mam Bhante Sangho anukampam upadaya. Tatiyampi Sangham Bhante upasampadam yacami, ullampatu mam Bhante Sangho anukampam upadaya.

English Translation: Venerable Sangha, May I pray for the Upasampada for obtaining the higher path. Please give me the Upasampada.

Venerable Sangha, for the second time also, May I pray for the Upasampada for obtaining the higher path. Please give me the Upasampada.

Venerable Sangha, for the third time also, May I pray for the Upasampada for obtaining the higher path. Please give me the Upasampada.

Then the present Sangha, with the availability of permission of all, gives the Upasampada to the seeker with the recitation of Kammavaca.

Kammavaca is a part of the Bhikkhu's principle of works. Through this ceremony, the Upasampada seeker is recognised as a Bhikkhu and he becomes a member of the Sangha. After obtaining the Upasampada, he has to abide by all the rules to be followed for the Bhikkhu Sangha.

The newly ordained monk learns the Dhamma Vinaya from the mentor. If necessary, he can also learn under a proper Acariya with the permission of the mentor. A Bhikkhu has to remain under an Acariya minimum for a period of five years. During this time, he has to practise certain rules prescribed for the Bhikkhus. He has to learn 227 rules prescribed in the book named Patimokkha. All the Bhikkhus have to learn and obey each of these rules properly.

LESSON 5

SANGHADANA AND ATTHAPARIKKHARADANA

Charity is one of the most accepted aspects practised in Buddhism. This charity is practised in many ways. Among these, the Sanghadana and Atthaparikkharadana are mentionable. The descriptions of these two ceremonies are given below:

Sanghadana: The charity that is offered for the Sangha is called Sanghadana. The word Sangha means the monks collectively. When at least five monks get together, they are called Sangha. The Buddha said that to offering donations to the Sangha is much superior to offer donations to a Bhikkhu. Offering gifts to the Sangha brings a lot of virtues in this world and in life after death.

Sanghadana can be arranged in any house or Vihara. Normally, Sanghadana is arranged at home. Sanghadana is to be performed before the meals of the Bhikkhus. Sanghadana can be arranged on many occasions, as for example, the birth of a child, wedding ceremony, construction of house, at the beginning of any business etc. Sanghadana is a must at the death of any member of the family. The presence of at least five Bhikkhus is necessary for the performance of Sanghadana. For this reason, the donor has to invite five or more Bhikkhus very respectfully. The donor collects all the items of donation in a cheerful mind. All kinds of articles can be offered as gifts. They may be cooked food or any other articles used daily by the Bhikkhus. Arrangements should be made for sitting of the invited Bhikkhus. The items of gifts to be offered for the Bhikkhus should be nicely placed. A Venerable monk reciting the stanza for the Sanghadana offers the items to be donated. The stanza is as follows:

Imam bhikkham saparikkharam bhikkhusanghassa dema pujema.
Dutiyampi, imam bhikkham saparikkharam bhikkhusanghassa dema pujema.
Tatiyampi, imam bhikkham saparikkharam bhikkhusanghassa danam dema pujema.

English Translation: We are offering the prepared food items and other requisite items to the Bhikkhu Sangha and paying homage to the order. (Three times) At last the Bhikkhus recite the Metta Suttas for the welfare of all. The Bhikkhus are entertained with delicious items of food. All the invited guests are also entertained. Endless virtues are attained because of the Sanghadana.

Atthaparikkharadana: The celebration of this festival is like that of Sanghadana. Offering eight requisite items of the monks is compulsory for this ceremony. These articles are helpful for the Bhikkhus to lead a sound and safe life. The ceremony in which the eight requisite items of the Bhikkhus are offered is called Atthaparikkhara dana.These eight items are: upper robe, Outer robe, under robe, alms bowl, razor, thread needle, belt and a piece of cloth for straining. These are the daily necessities of a Bhikkhu. When this offering is made, they utter the following lines

Imam Bhikkham saha atthaparikkharam bhikkhu sanghassa dema pujema.

Dutiyampi Imam Bhikkham saha atthaparikkharam bhikkhu sanghassa dema pujema.

Tatiyampi Imam Bhikkham saha atthaparikkharam bhikkhu sanghassa dema pujema.

English Translation: We are offering the eight requisite itmes and paying homage to the order to the Bhikkhu Sangha.

For the second time, we are offering the eight requisite itmes to the Bhikkhu Sangha.

For the third time, we are offering the eight requisite itmes to the Bhikkhu Sangha.

Since the Bhikkhus have left home and live on begging, it is not possible for them to collect these items. So, the laymen should offer these items, to them. The Buddha says:

Ticivaranca pattanca vasi suci kayavandhanam,
Parissavanca deti dayako tutthamanaso,
Yottayogena sasane, evam hi databbam sada.

English Translation: A laymen should offer upper robe, outer robe, under robe, alms bowl, razor, thread needle, belt, and piece of cloth to the Bhikkhu Sangha with pleasure.

There are many benifit of Atthaparikkhara Dana. Several of them are stated below:

1. The devotee who donates three items i.e. upper robe, outer robe, under robe, will never face the want of clothes. He will become beautiful and attractive.
2. Because of donation of alms bowl, he will be rich and properous.
3. For offering razor, he will be wise.
4. Giving needle thread makes him intelligent, scholar and courageous. He is respected everywhere.
5. Because of giving strainer, he will be fearless and free from all diseases.

Considering all the merits stated above, each of the Buddhists should give Atthaparikkhara dana at least once in life.

Exercise for Practice

Who are called Ahuttara Punnakhetra?

At least how many Bhikkhus are to be present at time of Sanghadana?

Name the articles to be offered in Atthaparikkhara dana.

Exercise

Multiple Choice Questions

1. What is the minimum age of receiving Upasampada?

a. 7 years **b.** 19 years

c. 20 years **d.** 29 years

2. The basic aim of Nibbana is-

a. to obey Sila **b.** to leave household affairs

c. to do good deeds **d.** to obey pabbajja

Read the following list and answer question no 3 and 4.

Serial No	Articles for offerings
1.	Sanghati, Uttarasangha, Antarvasaka
2.	Alms bowl
3.	Razor
4.	Needle-thread
5.	Belt of cloth
6.	Strainer

3. Which gifts can be made with the above aritcles?

a. Sanghadana
b. Atthaparikkhara dana
c. Civaradana
d. Pindadana

4. Because of these gifts, a Buddhist will receive-

i. peace and prosperity
ii. social respect
iii. manifold ways of riches in life

Which of the following is true?

a. i and ii
b. ii and iii
c. i and iii
d. i, ii and iii

Creative Questions

1. Ankyasing Marma is a student of class viii. After the J.S.C examination, he along with his parents and relatives, reached the Viharaa. All of them take Pancasila offering the daily necessary and other gift items. Following the order of venerable Bhante, Ankyasing Marma utters the words kesa, loma, nakha, danta, taco along with the Bhante. He stayed in that Vihara for fifteen days and did all the jobs necessary for him. His life is greatly changed.

a. How many Bhikkhus are needed to perform Sanghadana?
b. Why can a boy under seven not be given laymen? Explain.
c. Explain in the light of the text the consecration that Ankyasing Marma took from the Bhante.
d. What virtues will Ankyasings Marma achieve being initiated in to this consecration?

2. Story: 1

Antar Barua is a day laborer. Though he's not well off, every year he invites the Vikkhu Sangha to offer them Pinda Dana in memory of his father.

Story: 2

Pratik Chakma took preparation to visit India for his medical treatment. Prior to that he decided to visit Rajabana Vihara in Rangamati so that he could donate some necessary things to the Bikkhu Sangha. So, he went to Rajabana Vihara in due time and completed the charity with a benevolent heart.

a. What is called the process of someone's becoming a monk from a samanera?

b. What do you understand by Pinda Dana?

c. Which charity is related to story 2?

d. Compare and contrast the two stories in the light of the text.

Fill in the gaps

1. Gautama Buddha advised to consolidate the social relationship in ____________ Sutta.
2. The name of attaining monkhood abandoning family life is _________.
3. A Pabbajja seeker has to take permission from ___________ at first.
4. Pabbajja is kind of leading ___________ life.
5. Upasampada is ____________ of leading higher life.
6. Any offering meant for the Sangha is ___________.

Short Type Questions

1. How does a nation always prosper without fail?
2. Under what age the pabbajja is not acceptable and why?
3. Why cannot Upasampada be given directly?

Essay Type Questions

1. How can the social harmony be consolidated through religious ceremonies?
2. Why is the pabbajja best deed for the 1ywan ? Explain.
3. Discuss the rules of Upasampada.
4. Discuss the similarities and dissimilarities between the Sanghadana and Atthaparikkharadana.

CHAPTER EIGHT
BIOGRAPHIES

The contributions of the Theras and the Theris in preaching and spreading the Buddha Dhamma are countless. Those who have passed ten years of their life as the Bhikkhu and Bhikkhuni are called Theras and Theris. The Theras are also known as Sthavir. Sthavir means to be engaged in meditations. Theras, Theris, Sthavirs are some titles. The wise, intellectual Bhikkhus and Bhikkhunis receive these titles. They have become immortal in Buddhism by virtue of their noble deeds. The descriptions of their virtuous deeds are found in Buddhist literature. Their biography and verses inspire us to build up a moral life. We can learn many things from their life history. We should read the life history of these Theras and Theris to build up and beautify our own life. We read about Sthavir Anuruddha, Sthavir Angulimala, Mallika Devi and Buddhaghosh in this chapter.

At the end of the chapter we will be able to-

* explain the lives of theras, Theris and the distiguised Buddists.
* evaluate the contribution of Thera, Theris and the distinguised Buddists.

LESSON 1
STHAVIR ANURUDDHA

Sthavir Anuruddha is the name of a renowned disciple of Buddha. He achieved this honour by virtue of his perseverance and devotion. To attain this, he had to meditate in life after life.

He had different names in different stages of birth. His endavour started at the period of the Buddha Padumuttara. Padumuttara Buddha was one of the predecessors of Gautama Buddha.

He was born in a rich family during the time of the Buddha Padumuttara. One day he went to the monastery to listen to the Dhamma. Then the Buddha Padumuttara with his power of clairvoyance declared one monk the best among the other. Observing this, he also prayed to get the post. In order to fulfill his desire, he made offerings to the Bhikkhus for a week. The Padumuttara Buddha wished him for the fulfillment of his desire during the time of Gautama Buddha. Afterwards, he was born in a rich family at the time of the Buddha Kassapa. At the time of the great demise of the Buddha, he worshipped holding a copper

bowl filled with ghee and going round the Kanakacetiya. Holding the bowl of ghee on his head, he went round the Stupa for the entire night. After death, he appeared in the heaven. After that span of life, he was born again in a poor family in Benaras. That time he was given the name of Annabhara. He used to work in the house of a merchant named Sujama. One day one Pacceka Buddha was begging for food. Seeing the Pacceka Buddha, he gave the portion of his food to the Buddha. Due to great reverence, he gave the portion of his wife's food to the Buddha. This was an exceptional example of sacrifice. Even the gods were surprised at this.

Hearing this offering of Annabhara, the merchant rewarded him with one thousand coins. He wished to get the merits of this gift. From that day the merchant did not allow him to do any household work by himself. He advised Annabhara to become a trader by profession. He made proper arrangements for him. One day while going to see the king, he took Annabhara with him. The king showed compassion to the merchant. The merchant told the king, "Your majesty, Annabhara is a very pious man. I have received a part of the merits in exchange of one thousand coins." Being pleased, the king also gave him one thousand coins. He advised Annabhara to choose a place and build a house there and run his business.

Annabhar was experiencing the result of the merits from the day he gave his food to the Pacceka Buddha. At the instruction of the king, he was cleaning the particular place alloted for the construction of his house. While levelling the high and low lands, treasures started to come up. The whole place was heaped up with treasures. Seeing this, he brought it in to the notice of the king. Seeing the treasures, the king asked everybody "Whether any one else of my kingdom has got such a huge treasure?" In one voice everybody replied, 'No, your majesty, nobody has.' From that day he was named 'Dhanasetthi'.

Like this he did many virtuous works in different births. At the time of Gautama Buddha, he was born in the Sakya clan in the city of Kapilavastu. His father's name was Amitadana. At this time he was named Anuruddha. Amitadana was the brother of King Suddodhan. He was very handsome and soft looking. This virtuous man was passing his days very peacefully and happily. His father made three palaces suitable for three seasons. He was enjoying heavenly bliss like the son of a god. One day there arose a cittavitakka (doubt) in his mind. He appered before the Buddha to solve it. He attained the Arahattahood while the Buddha preached him the Ariyavamsa Sutta to subside his cittavitakka. When heattained Arahattahood he uttered a psalm with joy. Following is the substance of the psalm uttered by him.

I had a cittavitakka. Understanding the feeling of my mind, the Buddha appeared before me by dint of His supernatural power. He preached me the Dhamma. Realising this, I learnt the Dhamma. As a result I attained Tivijja and succeeded in 'The Buddhasasana'.

LESSON 2

STHAVIR ANGULIMALA

The Kusala king Prasenjit had a Brahmin named Bhaggava. That Brahmin had birth to a son. He was named as Ahimsaka. At the time of his birth the Mangalayudha of the king lit up. The king could not sleep that night. The Brahmin at the sight of the omen thought, 'My son was born at the star of the thief.'
He went to see the king in the morning. He enquired with the king, 'Your Mejesty, did you have good sleep?' 'Where, the Acariya, the happy sleep, could you tell me why my arms and ammunitions lit up?' 'Your Majesty, do not be frightened. I had a son last night. For him all these happened.' The king asked, 'How will he be?' 'Your Majesty, he was born in the star of the thief. In future he will be a robber,' 'Will he be a robber alone or will he do robbery in a gang?' 'Your Majesty, he will do alone. 'Should I kill him?' 'No, your Highness you need not kill him. The Kusala king has the might to subdue him.'

At the event of his birth, he caused pains to the king. That is why, the child was named as Himsaka. But afterwards, at his conduct, everybody used to call him Ahimsaka. As a result of good deeds in his past births, he had the strength of seven elephants in his body.

Ahimsaka was sent to Taxila for study. He used to serve his teacher and his wife with great care. In a short time he showed competence in all subjects by virtue of his merits. In the entire university his fame spread. The wife of his teacher also used to feed him with affection. But the other students could not stand this. They started conspiracy and made the teacher sad with allegations against him.

The teacher thought, 'Ahimsaka is very mighty and meritorious. He has to be killed tactfully.' One day, after finishing his studies he was going to the town. At that time the teacher called him. He told Ahimsaka, 'O my son, you have finished your studies. You can now leave after paying my honorarium.' He said to the teacher, 'Sir, very good. What type of honorarium do you want?' 'My honorarium would be one thousand thumbs of the right hand of man.' The teacher thought, 'If he murders so many people, definitely somebody will kill him.'

Ahimsaka carried the order of his master in his heart. He was absorbed in fulfilling the will of master. He started living in Jalini forest equipped with arms and ammunition. To satisfy his teacher, he started killing people. This forest was the junction to the paths to eight kingdoms. Many people used to travel through this road. Ahimsaka used to kill one man and cut the thumb of the right hand and put it in his neck like a garland. That is why he was called by another name, the Angulimala.

At the ferocity of Angulimala, the entire kingdom of Kosala got terrified. There were great anxieties in the mind of all. All were frightened of their own lives. Message was given to Prasenjit, the king of Kusala. He sent some soldiers to catch the human-killer robber. To save the life of the son, the father did not try a bit. But his mother Mantani became restless at the danger of her son. At last she rushed to the forest of Jalini like a mad person. The passers-by tried to prevent her. But she did not pay heed to them.

At that time the Buddha Bhagava was staying at Jetavana. He came to know everything with clairvoyance i.e. the faculty of clairvoyance, attributed in a marked degree, to the Buddha. He saw, 'Angulimala is the owner of many good deeds done in the past births. On hearing the Dhamma his eyes of knowledge will be opened.' He (Buddha) decided to subdue his beastly power or strength. Killing of mother or matricide is a great sin. Attaining the eye of knowledge will be blocked forever. He will pay the honorarium to his teacher killing his mother. The Buddha wanted to save that lady (mother) and help Angulimala to attain the Arahattahood

That day was the last day of human-killing of Augulimala. He had gathered thumbs of nine hundred and ninety nine people. Only one was left. His desire would be fulfilled by killing only one man. Angulimala saw from distance that his mother was coming. He rushed to her holding the sword. Right at that time the Buddha appeared before Angulimala lighting the whole forest. At that time Angulimala thought, 'Before killing that woman, I will kill the bald headed and yellow robbed monk. Thinking so, he rushed towards the, Buddha. What a surprise! Even after crossing six measure of distance equal to about 2 miles, he could not catch the Buddha.

Angulimala paying homage to Buddha

He got tired and thought, 'It does not take time to catch a speedy horse. But I cannot catch Samana. What a surprise!" Thinking this, Angulimala shouted in a horrible voice and said, 'oh Samana, wait. The Bhagava said, Angulimala, I am at a standstill positon. You too be at standstill." On hearing the Buddha he thought, 'The Samanas are truthful, but he is telling me to be at standstill, what is the reason behind it?'

He could not proceed one step further. He was standing spell bound. All efforts were in vain. The Buddha said, 'I always hold back from killing the living beings. That is why I stand still; you are always engaged in killing the living beings. That is why you are restless,'Hearing these, the cruel heart of Angulimala got drenched in compassion. He threw away the sword to the ground. Adoring the Buddha he prayed for ordination.

As the Buddha said, 'Come O Monk.' At once he got ordination getting the supernatural alms-bowl and yellow robes. Afterwards practising meditation he became an Arahant. He uttered the psalms of pleasure-bliss of the emancipation. **The substance of his verses is given below :** He says, those who have undergone sufferings because of me should listen to me. Devote yourself to doing good deeds listening to my advice. Serve the people who are virtuous. Behave properly with those we speak of danger, praise the friendly relationship. Don't be envions of anybody. Bring up all the creatures as your own children to attain Nibbana. As the elephents are controlled by ankush and horses by whip, the wisemen control themselves by attaining Arhant. I have been controlled by the Buddha without being punished.

In the past though I was Himsaka by name,was known in the name of Ahimsaka. Only today my name Ahimsaka has become true. I do not envy anybody as I did before. In the past I was widely notorious in the name of thief Angulimala. At the time of sinking in the tide of ignorance by false-view, I took refuge to the Buddha.

Exercise for Practice

Explain what happened during the birth of Angulimala?

What did the Acariya demand from Angulimala as his honorarium?

LESSON 3
MAHAPAJAPATI GOTAMI

Mahapajapati Gotami was a very noble Theri. She was born in Devadaha in the family of Suppabuddha. She was the youngest sister of Mahamaya. The Brahmins predicted that the child of each of them would be a universal king (cakkavatti raja). The king Suddhodana married both the sisters. A week after giving birth to Siddhartha, Mahamaya died. Mahapajapati Gotami herself took the responsibility in her own shoulder to look after the Buddha (Siddhartha). She was the mother of Nanda, the prince. It is said that she put the responsibility to look after her own son to the maids; and herself brought up the Buddha (Siddhartha). King Suddhodhan died at an old age. At this Mapayapati Gotami developed a detest to kingdom and worldly life. She became eager for attaining recluse life. She began to think over this deeply.

There was a quarrel between the Sakiyas and the Koliyas over the water of the river Rohini. To settle that, the Buddha went to Kapilavastu from Vaisali. The desired chance for Mahapajapati Gotami appeared. After the settlement of the dispute, the Buddha preached them the Kalahavivada Sutta. Five hundred Sakiya princes joined the Sangha of the monks (order). Their wives under the leadership of Mahapajapati Gotami approached the Buddha and prayed for permission to take recourse to the ordination of nuns. But the Buddha turned down their prayer and went back to Vaisali. Mahapajapati and her companions not being discouraged shaved their hair. Puting on yellow robes they followed the Buddha up to Vaisali. Being injured all over the feet they reached the monastery and prayed for the second time. At last at the mediation of Ananda, the Buddha gave them permission.

After getting ordination, Mahapajapati Gotami appeared before the Buddha and adored Him (the Buddha). The Buddha preached her the Dhanima and gave her a particular object as an object of meditation. After practising that Kammathana she was able to attain insight. In a short time she attained the last stage of sainthood. Her five hundred companions attained the Arahattahood after hearing the Nandakovada Sutta in Jetavana. The Buddha declared Mahapajapati Gotami as the leader of the Theris. Mahapajapati Gotami got Parinibbana while she was staying at Vaisali. Then she was 120 years old.

With the permissionof the Buddha, she showed different types of supernatural power at the time of her passing away. It is said that, the type of supernatural happenings that happened during the Mahaparinibbana of the Buddha, the same supernatural happenings also happened during the funeral of Mahapajapati Gotami. After attaining the Arahattahood, Mahapajapati Gotami uttered the following psalms. The translation of these into English is given below:

1. I adore the best among the best being,the Buddha, the hero. He has removed the sorrows of mine and many others.

2. The causes of all sorrows are known to me. The cause of sorrows my craving is now dried up. I have practised the Ariya Atthangika Magga , the eradicator of sorrows.

3. My knowledge was not earlier ripen. That is why I was born number of lives in the form of mother, father, son, brother and grandmother.

4. Always be attentive to the virtues of the Savaka Sangha (attainer of path and fruition). They are very mighty, meditative and energetic, they live unitedly. Follow their path.

5. What a surprise! For the welfare of many, Mayadevi gave birth to Siddhartha. Truly, what an object of virtues that Gautama! He has saved the living beings from the hand of decay, disease and death. He destroyed all the sorrows.

Exercise for Practice

How was Mahapajapati Gotami named?

Who prayed to the Buddha to include the women in Sangha?

LESSON 4
MALLIKA DEVI

The virtuous Mallika Devi was born in Kusinara. At the mature age Mallikadevi got married to the army commander named Vandhula. After marriage, she went to the working place of her husband, the kingdom of Kusala. Vandhula was the commander of the army of the king Prasenjit. The Bhagava Buddha was staying in the Jetavana Vihara at Sravasti. Mallika used to go to the monastery twice a day to the monastery to serve the Tiratana. (Triple Gem).

In the early morning she used to offer morning food, in the evening while going to hear the Dhamma, she used to take drinks and five kinds of medicines for Him as well as for the other monks. In her residence, the monks were served with foods on every 1st, 8th, 15th and 23rd day of the moon.

Even after a long conjugal life, Mallika did not have any child. Being without issue her husband ordered her to go to her parent's house. She obeyed the order of her husband and started for parent's house at Kusinara. On the way back she met the Buddha in the Jetayana Viharaa at Sravasti. At the hope given by the Buddha, Mallika returned to her husband's house. At her sight the commander Vandhula said, 'Why have you returned?' Mallika Devi replied, 'The Bagava has advised me to return.'

Vandhula thought, 'The Bhagava can see the future, my descendants may be saved.' After a few days Mallika got pregnant. She gave birth to a twin. In this way sixteen twins came forth in the womb of Mallika. Everyone was strongly built physically. In due course of time all of them got married. When they went to palace together, the palace was full. Starting from judicial works in the court everywhere the victory of commander Vandhula was proclaimed.

The king Prasenjit Kusala got suspicious. One day this Vandhula commander may capture the kingdom. So the king conspired and killed the commander Vandhula together with his thirty-tow sons.

The day when they were all killed, Mallika was giving food to Sariputta, Moggallayana and other monks. Though she received the letter having the news of deaths of her husband and sons, she performed the meritorious deeds with endurance. In this regard Sariputta Thera gave the following advice:

When and how one dies, nobody knows. The life is momentary and full of sorrows. The decay and disease will capture everybody one day. Death is the natural phenomenon of the living world or living beings. It is useless to mourn not knowing the end of birth and death. The mourning person becomes thin and fades way. The deceased is not benefited. The virtuous deeds benefit the deceased one.

After the offering Mallika Devi called her daughters-in-law and said, 'You are not guilty. Your husbands got the result of their past bad deeds. Do not mourn. Do not feel hatred towards the king even.'

The king heard that news through a spy and asked for pardon from Mallika Devi. The daughters-in-law went to their respective father's house. Mallika Devi also went to her father's house and was engaged life long in the service of the Tiratana. After the Mahaparinibbana of the Buddha she constructed a stupa donating her cosmetic named Mahalata decorated with seven jewels. In due time, she passed away and was born in the heaven.

Exercise for Practice

Whose wife was Mallika Devi?

What advice did she give to her mournful daughters-in-law?

LESSON 5
BUDDHAGHOSA

Buddhaghosa was the author of Attakatha. The meaning of the Attakatha is meaning or lectures. Buddhaghosa was born in a Brahmin family in 500 BC. There is controversy about his birth place. The scholars of the present time think that he was born in the Andhra Prodesh of South India. His father was a scholar Brahmin. He was very meritorious from his boyhood. He achieved mastery over Triveda at his tender age. He used to travel all over India with debate. He was able to defeat all by his sharp talent and arguments. Meanwhile he appeared at a Vihara for debating. At that Vihara, he attained the pabbajja from Rebot Thero and converted to Buddhism. His voice, lectures were as sweet as that of Buddha. So, he was known as Buddha after his ordination.

In a short time, he became expert in Tripitaka. After words, he wrote Nanodaya and The Commentery of Dhammasangani. Then he started to write Parittatthakatha. His mentor was very much charmed at his wisdom. His mentor advised him to go to Singhal and write the Atthakha in Pali. Following his teacher's advice, he went to Anuradhapur Monastery. Then the king of Singhal was Mahanam. He studied Theravad and Atthakatha under the supervision of the chief of the monastery Sanghapala. Then the Bhikkhusangha of that monastery gave him two verses and asked him to explain

the verses with the help of the Tripitaka. For the explanation of the verses, he wrote the book Vishuddhimagga. This book is called the gist of the Tripitaka. He earned immense fame and honour by writing this book. It is said that the gods hid the book because of being envious of his fame. Then he wrote it second time. Again the gods hid the second one. As a result, he wrote if for the third time. When the Bhikkhus started reading the three books, they found that all the three books were of the same kind. The Bhikkhus, being satisfied, conferred upon him the title of 'Maitrya Bodhisattva'. The Bhikkhu Sangha of Singhol, seeing his talent and writing capicity, gave him permission to translate the Atthakatha. He started writing the book. It is known that he has written sixteen books.

They are: **1.** Nanodaya, **2.** Atthasalini, **3.** Parittatthakatha, **4.** Vishuddhimagga, **5.** Samantapasadika, **6.** Kankavitarani, **7.** Sumangalvilasini, **8.** Papancasudani, **9.** Sarattahapakasini, **10.** Manorathpurani, **11.** Sammohavinodani, **12.** Pancaparanatthakatha, **13.** Paramatthajotika, **14.** Dhammapadatthakatha, **15.** Jatakatthakatha, **16.** Visuddhajanavilasini.

After a lot of labour and perseverence, he translated the Singholi Attakatha in Pali and came back to India. Thus he has enriched Buddhism as well as Buddhist philosophy. He is still immortal in the history of Buddhist literature.

Exercise for Practice

What is the meaning of Attakatha?

Write the significance of the name of Buddhaghosa.

Make a list of the books written by Buddhaghosa.

Exercise

Multiple Choice Questions:

1. Where did Ahimsaka receive education?

a. Bikramsila **b.** Anuradhapura

c. Nalanda **d.** Taxila

2. The lesson we learn from the life of Mallika Devi –

i. to be engaged in the services of Tiratana

ii. to practise forgiveness

iii. to give example of intelligence

Which of the following is correct?

a. i and ii **b.** ii and iii

c. i and iii **d.** i, ii and iii.

Read the following paragraph and answer question no 3 and 4.

Punnabati Swarupa Barua got married when she became mature. She used to give breakfast to the Bhikkhus of the Vihara everyday and devoted herself to their services. One day she heard sad news about her family while giving services. Despite this, she finished her own duty devotedly.

3. The story of which Theri does this story refers to?

a. Mallika Devi **b.** Mahapajapoti Gotami

c. Khema **d.** Uppalavarna

4. What can the virtuous Swarupa Barua gain after death according the Theris story?

a. Swargalok **b.** Devalok

c. Brahmalok **d.** Manushyalok

Creative Questions

1. Baruna Chakma is a nurse by profession. She took the responsibilities of a new born baby of one of her relatives because of her accident. The child grew up and was recognised as a great scholar of the world. Being inspired by him, Baruna Chakma wished to attain pabbajja from a Sthavir and performed all the things neatly.

   a. What is the name of the previous Buddha of Gautama Buddha?

   b. Explain the significance of biography.

   c. The life of which Mahatheri is related to the events of Baruna Chakma? Explain.

   d. How can the results of Arhatta reflect in the life of Baruna Chakma? Evaluate.

2. **Story 1**: Though the son of a teacher, Saptadarshi Barua's out look towards life was different. He had no attraction for household affairs. So, he became a Bhikkhu taking pabbajja. He could explain the religious sermons very devotedly and recited the verses very sweetly.

   Story 2: Sujan and his grandfather went to Vihara at Kamalapur. Here he saw the picture of a man standing by the Buddha. He asked his grandfather about that picture. He replied that he was a jealous and angry man. But after attaining pabbajja, he gave up jealousy and anger and became famous for his devotion.

   a. Where was the virtuous Mallika born?

   b. Why did Mallika Devi's husband order her to go to her father's house? Explain.

   c. Which character of the biography is related to the story I?

   d. Story 2 is the reflection of the story of Angulimala. Explain in the light of the text.

Fill in the blanks

1. ____________ is the name of a renowned disciple of the Buddha.
2. Light was coming from the __________ of the king the in bed room.
3. Ahimsaka was sent to ___________ for learning.
4. The quarrel between the Sakiyas and Koliyas was about the water of the river ____________.
5. Virtuous Mallika Devi was born in ____________.
6. Buddhaghosh was born in ______________ in a Brahmin family.

Match the following sentences

Left	Right
a. The king being satisfied	I started meditation.
b. Giving up all worldly desires	the order of his mentor.
c. Within a short time Ahimsaka	gave Annabhara one thousand rupees.
d. Ahimsaka carried out	became expert in all subjects.
e. I envy	none.

Short Type Questions

1. Why did the reputation of Ahimsaka spread in school?
2. What was the cause of Ahimsaka's killing human beings?
3. Why did the Buddha go to Kapilavastu from Vaisali?
4. What did Mallika Devi do receiving the death new of her husband and sons?
5. Why did Buddhaghosa go to Singhal?

Essay Type Questions:

1. How did sthavir Anuruddha manage to get a better life after life after his endeavours through different lives?
2. Only today my name Ahimasaka his become true." Who daid this and why?
3. Write in your own words the story of Mahapajapati Gatami's becoming a Bhiffuni.
4. What advise did sthari Sariputta give to Mallika Devi?
5. How did Buddhaghosa contribute to the Buddhist literature?

CHAPTER NINE
JATAKA

Jataka is an important book of Khuddak Nikaya of the Tripitaka. Many stories of the past births of Gautama Buddha are found in this book. The Buddha told these stories to his disciples and followers on different occasions. These stories encourage a man to lead a virtuous and religious life. Information of ancient India is also found in these stories. As a result, the historical importance and social influence of the Jataka are endless. We will learn about some important Jatakas in this chapter.

At the end of this chapter we will be able to-

* analyse the historical importance and significance of Jataka.
* identify the social problems and means to solve them by reading Jataka.
* explain the geographical and archaeological features of that time.
* narrate the stories about Jataka.

LESSON 1
HISTORICAL IMPORTANCE OF THE JATAKAS

In our previous class we read about the Jatakas. Many accounts of political, social and religious facts of ancient India can be found in the Jatakas. For this reason, the Jatakas are called an important source of ancient history. By reading Jataka, we can learn the manners, rituals and customs of the ancient time. We know from the Jatakas that there were four castes in the society then. They were: Brahmin, Kshatriya, Baishya ans Sudra. The Brahmins were the priests. They had the highest influence in the society. The Kshatriyas ruled the country. The Baishya were engaged in trade and commerce. The Sudras were the labourers. Slavery was prevalent in the society. There is an example of a candal, a schedul class of people in this Jataka. The candals used to live in grave yard, in forest or under the trees. The common people of the rural areas led their life by cultivation and rearing up domestic animals. There were palaces, gardens, temples and sports centres in the city areas. The palaces were made of wood. The rich and aristocratic people indulged in merrinment. Hunting, dancing, singing and shooting were their favourite pastimes. The royal princess and the women of the aristocratic society loved sports and games.

Dancing and singing were performed during festivals. System of dowry was practised in the society. The Buddha always denounced this system. Widow marriage was allowed in that society. The main items of food for the common people were rice, fish, meat and barley. Cakes and sweets were prepared when there were festivals.

A lot of information about the economic condition is found in the Jataka. Trade and commerce through the sea was common in the ancient time. The merchants crossed the sea for trade with different kinds of commodities. They returned home with huge gold, silver and coral in exchange of those commodities. The kings collected tax from the subjects. The subjects gave the king a portion of their crops as tax. Currency of notes was also in vogue then.

The Jatakas also give a clear idea about the political condition of that time. It is known from the Jatakas that the ancient India was divided in to sixteen kingdoms. During the time of the Buddha, Magadha, Kosali, Vajji and Malla were some of the powerful kingdoms. Vaisali, Champa, Sravasti, Rajagriha and Varanasi were some of the important cities of the ancient India. The aristocrats and the merchant played an important role in preaching and spreading the Buddhism. King Bimbisara, Ajatasatru and Prosenjit were some of them. Among the merchants were Anathapindika and Dhananjaya. The system of the constitution was monarchism. The king enjoyed all the power of the kingdom. If the king was despotic, the subjects revolted against them. Very often the subjects selected their own king.

We learn about religion, education and culture from the Jataka. People used to observe different kinds of festivals and rituals. Teaching was given in the Guru Griha. The teacher taught the students different subjects on culture and art. Female education was also in vogue. The kings and the rich men patronised the mentors.

From the above description, we can say that Jataka is a symbol of ancient civilization, culture and history

Exercise for Practice

Why is the Jataka called the living history of ancient time?

LESSON 2
SOCIAL IMPACT OF JATAKA

There are many social imfluences of the Jatakas. All the stories of the Jataka are instructive and the sayings of the wise. The Jatakas have been presented before us in a simple way. We can find the social picture of ancient India in the stories of the Jatakas. It is known from the Jataka that during the time of the Buddha, racial conflicts were prevalent in the social system of Indian sub-continent. There were Brahmin, Kshatriya, Baishya and Sudra in the society. The Brahmins were the priests. They had immense influence in the society. The Kshatriyas were adept in wars. They ruled the kingdom. The Baishyas were the traders and the Sudras used to do physical labour. The Buddhism was quite against this racial discrimination. He determined the status of a man not by virtue of his birth but by virtue of his deeds. The Jataka teaches a man to avoid this type of racial and caste discrimination. The stories of the Jatakas are full of moral teachings. As for exmple: 'Greed begets sin and sin begets death; Charity is the greatest virtue. A virtuous is always respected and praised.' These teachings encourage a man to abstain from doing evil deeds and help him perform good deeds. Literature is a mirror of the society. The influence of literature in building up a society is immense. There are ample ingredients of stories and novels in the stories of the Jataka. From the background of the Kush Jataka Rabindranath Tagore composed there plays: Raja, Shapmochon and Arup Raton. The stories of the Jatakas identify the dissimilarities of the society and teach us to solve those things.

Jataka teaches a man charity, kindness, compassion, sympathy, forgiveness and benevolence. These morals help build a righteous society. From the above description, it can be said that the influence of the Jatakas in social life is endless.

Exercise for Practice

Make a list of morals of the Jatakas.

LESSON 3
GIJJHA JATAKA

In ancient time when Brahmadatta was reigning Benares, the Bodhisattva was born as a vulture. When he grew up, he took care of his parents, now old and dim of eye, in a vulture's cave on the mountain and fed them by bringing flesh of dead cow and the like. At that time a certain hunter laid snares for vultures all about a Benares cemetery. One day the Bodhisattva seeking for flesh came to the

cemetery and set his foot in the snares. He did not think of himself but remembered his old parents. How will my parents live now? I think they will die, ignorant that I am caught helpless and destitute, wasting away in that hill cave.

A vulture trapped in snares.

So lamenting he spoke the first stanza:

How will the old folks manage now within the mountain cave? Who will save them?

For I am caught in a snare, cruel fate's slave; no chance to get rid of it.

The hunter, hearing him lament, spoke the second stanza:

Vulture, what strange lament of yours are these my ears that reach? I never heard or saw a bird that uttered human speech.

The Bodhisattva spoke the third stanza:

I tend my aged parents within a mountain cave.

How will the old folks manage now that I've become your slave?

The hunter spoke the fourth stanza:

A vulture sights across a hundred leagues of land;

Captive vulture in the trap of hunter

Why do you fail to see a snare and net so close at hand?

The Bodhisattva spoke the fifth stanza:

When ruin comes upon a man and fate his death demand,

He fails to see a snare or net although so close at hand.

The hunter spoke the sixth stanza:

I am impressed that you have thought about your parents but not for yourself. I free you from the trap go, take care of your aged parents within their mountain-cave, go, visit them in peace, you have from me the leave you cave.

The Bodhisattva, on the kind heartedness of the hunter uttered the seventh stanza:

You are kind being a hunter, so happiness be thine, with all thy kith and kin. I am too going back to my old parents.

Then the Bodhisattva freed from the fear of death, joyfully gave thanks to the hunter, took his mouthful of meat from the cemetery and went away.

Moral: Those who are respectful to parents and truthful are saved even from worst danger.

Exercise for Practice

Who was the vulture thinking about?

Why did the hunter free the vulture?

LESSON 4
BHADRAGHAT JATAKA

In the ancient time, during the reign of Varanasi Raj Brahmadatta, the Bodhisattva was born in the house of a merchant. After the death of his father, he inherited the vast riches of his father. At that time, forty crore of jewel was buried under the ground. The Bodhisattva died after performing a lot of virtuous deeds. He was reborn in his kingdom of the gods and became the king of the gods. That merchant had only one son. After the death of his father, he built a temple on the street. He was always addicted to drinking along with his friends. In the state of drunkenness, he gave away thousands of rupees. He indulged in dancing, singing, drinking and many other luxurious activities. Within a very short time, he wasted forty crore of jewel and other assets. One day, being destitude, he was roaming about wearing torn dress. The king of the gods came to know this. Out of love for his son, he appeared before his son. He gave the son a pot and told him, "O my son, preserve it carefully so that it does not break down. As long as it would remain with you intact, you will not face any

want. So do not show any negligence to protect it." He went back to heaven giving this advice to his son. Whatever the son demanded to the pitcher, he would get it. At this, he again became rich. Again he became addicted to drinking. The fair weather friends again started coming to him. One day in a feat of drunkenness, he started throwing the pot upward and tried to catch it. While doing this he failed to catch the pot. The pot fell on the ground and broke into pieces.

The son of the merchant throwing the pot upward in a feat of drunkenness.

After this incident, he did not get anything from the pot inspite of requesting repeatedly. He again became poor and destitute. He started begging with the broken pot in hand with torn cloth. At last, he died starving beside the wall of a man's home.

Moral: The result of indiscipline is very dangerous.

Exercise for Practice

Where did the Boddhisattva go after death?
Describe the consequences of indisciplined life.

LESSON 5
SIVI JATAKA

In olden times in the city of Aritthapur of the kingdom of Sivi, the great king Sivi was reigning. Bodhisattva was born as his son. His name was Sivikumara. During boyhood he learnt different kinds of scriptures in Taxila. From there when he came back to the Arithapur city, the reputation of his wisdom spread everywhere. His father getting proof of his wisdom offered him the duty of the viceroy.

In due time, the great king Sivi died. Sivikumara became the king of the whole country. He observed Dasaraja-dhamma i.e. ten different kinds of king moralities. He was very affectionate to his subjects. He began to reign according to moral rules of a king. Constructing six charity-houses in different places of the capital city, he spent much daily and made great gift on- the 1st, 8th, 15th and 23rd of the lunar month; he himself went to the charity houses and looked after the charity.

In one morning of the full-moon day he was sitting on the throne. At that time he remembered about his gifts. He observed that he had no other thing which he had not yet offered. But he was not satisfied with the external things. He desired of completing the offerings of internal things by giving parts of his body. If any seeker wants pieces of flesh of his body, he will give that too. If anybody wants his heart, he will give that too. If anybody wants him as slave to do household works he giving up this royal dress will do slavery.

In this way he thought of offering internal objects. At last he was determined to offer his two eyes to the seeker. Thinking so Sivikumara bathed with sixteen jars of scented water. He was dressed with kingly ornaments. Then riding on a well decorated elephant-king he proceeded to the charity houses.

At that time Deva-king Indra coming to know his desire of donating his eyes began to think. Is Sivi king able to donate his eyes? It is really a difficult task. In this world it is a very rare incident. Deva king wanted to examine the ability of the Bodhisattva to fulfill the Dana Parami (perfection in generosity). He came to this human- world from the place of gods (heaven) in the disguise of a blind Brahmin. He extended his hands standing on the sight of walking way of the king. Wishing the welfare of the king he said 'Let the great king be victorious.' Hearing this climbing down from the elephant the king said, 'Brahmin, what have you said' The king Indra replied, 'O the great king, the reputation of your generosity has been greatly announced all over the three planets of existence. I am a blind man. You are the owner of eyes. I have come here from the distant country with great trouble. Please give me an eye of yours. I want to see the light of the world.'

Hearing this, the Bodhisattva thought, 'What a great gain of mine. I sitting in the palace had thought of it. Today my desire of mind will be fulfilled. What I have not donated earlier that I will donate today. What a happiness.' Sivikumara wishing to know the particulars about the seeker said, 'O the blind Brahmin, who has sent you here to seek my eye? Who will offer you the best beloved eyes of the human beings?'

In reply, the blind Brahnin said, 'Who rules the heaven that Devaraja Sakka has told me to come here. His queen Suja also wants to see your greatest donation. 'O king! now fulfill my prayer. Please give me an eye of yours.' The king replied, 'O Brahmin, very soon your hope will be fulfilled. You have wanted one. I will donate you both the eyes of mine. The people of the world will see the greatness of my offerings.'

The king thought, 'It will not be proper to offer the eyes in front of the charity houses. The courtiers and the friends will all rush here being panic-stricken.' For this reason he took the Brahmin with him to the inner palace. He informed the royal physician Sivaka. Getting the king's order Sivaka came there. Bodhisattva ordered him, 'At first pick up my one eye with forceps.' The king of devas (gods) disguised as blind Brahmin was listening to it all. He was sitting on a selected seat.

At that time this news circulated instantly all over the city. Everywhere there arose a noise. Peers of the king, the citizens and the inhabitants of the palace all gathered there. On behalf of all the commander-in-chief forbade him to donate the eyes.

“All the precious stones, riches and properties of the king's treasures-all give away. Still, please don't give your light-giver eyes.” To pacify all the people present there, the king said, 'I am determined to donate my eye. Of a Bodhisattva, there never can be two different kinds of words. By my eye donation the blind Brahmin will see the light of the earth. And I myself will be enlightened with the light of the Boddhi. The commander-in-chief and the ministers all became silent.

Bodhisattva told Sivaka, 'You are my well-wisher and friend. Please help me in fulfilling the Dana-Parami. Pluck away my eyes.' Sivaka in reply said, 'O the great king, please think over the matter. It is too difficult to donate the eyes.' The king said, 'O Sivaka don't increase your words. Without any delay, please carry out my orders.'

Physicians plucking the eyes of Sivi King

Sivaka to give the king opportunity at first did not apply any hard medicine. Making powders of different medicines he spread all these on a blue lotus. He touched lightly across the right eye of the king with that lotus. At that moment the eyeball turned round. 'O the great king, think over it. I still have remedies. 'No brother, I am fixed in my determination. The enlightenment is my eyes.'

In this way the king was requested for three times. Then Sivaka by left hand holding the eye of the king and by right hand using an instrument gave the eye to the king. Bearing excessive pain Bodhisattva gave the eye to the Brahmin and said, 'Take my eye. To me the enlightened eye is thousand times dearer and better than this eye.' Being delighted in this way he offered the other eye too to the Brahmin. The king of the gods putting that eye too in his eye hole went to the heaven from the king's palace.

Within a few days the king's eye hole became filled, but did not become as before. After a few days he thought sitting in the palace, 'One who is blind, what is the need of a kingdom to him?' He wished to take monkhood in the garden after giving away the kingdom to the ministers. He summoned the ministers and informed them of his desire and said, 'I no more require the kingdom. I am now blind, it will be sufficient if one person is given to help me. I shall observe the monkhood. In the neighboring garden I shall remain in mindfulness.

In a golden palanquin the blind king was brought to the bank of the pond of the garden. Arrangement was made for his maintenance. The king sitting down in the palanquin began to think over his gifts. At that very moment the seat of the king Indra became heated, Sakka thinking over it could understand the cause of it. He thought, 'Granting a boon to the king I shall make his two eyes as before.'

Having this determination he went to the bank of that pond and began to walk not far away from the Bodhisattva. Hearing the sound of his the Indra footsteps the Bodhisattva asked, 'Who is there?' Sakka said, I am Deva-king Indra. I have come here to grant you a boon. If you wish, you can ask. Sivi king said, 'I have riches, people, strength, but what is the good of it? Now I have no other way but to die.' Then Sakka said, 'O Sivi king, you want to die only wishing to die, or you have become blind, that is why you want to die.' The king replied, 'O Deva Indra, I have become blind, that is why I want to die.'

'O the great king, the fruit of a gift ends in the donation-it is not so. People hoping to get peace and tranquility in the next world make donations. Again man does the work of a donation for having the fruit of it in this very life. The seeker wanted an eye of yours. You have given two eyes of yours. Remembering that merits make a truth-vow (Sacca-kiriya). Your hope will certainly be fulfilled. Owing to the influence of this truth the eyes will be regained.'

Hearing this, Bodhisattva said, 'Deva king, if you really want to offer me eyes, then please don't indicate to any other means. Owing to my merits the eyes will be restored. "Ye the great king, I am Deva-king Indra. But I have no power to give anyone eye. Let your own gifts give good result.'

Sivi king at the moment made the Sacca-kiriya and at once there came the first eye in existence. He donated the Brahmin two eyes instead of one eye. Due to the influence of this Sacca kiriya, the second eye also appeared. These two were not earlier eyes again are not divine eyes. This is the Sacca Parami (perfection in truth) of the Bodhisattva.

Hearing this wonderful happening the family members of the king, courtiers and friends all gathered there. Aiming at the people present there the Deva-king Indra advised, 'The earlier eyes of your king were right limited, with the present eyes he will be able to see everything penetrating mountains of long long distance. You also lead the life through a path of religion being careful.' Saying this he returned to heaven.

Sivi king have again obtained the eyes. This news spread immediately over the whole of Sivi kingdom. The people of the kingdom gathered outside the palace with material to worship the king. They with great sincerity showed their respect to the greatest king of this world. Bodhisattva advised them to be engaged in the pious observances of Dana (generosity), Sila (morality) and Bhavana (meditation). This was the greatest Dana-Parami of him.

Moral: Abandonment (the act of giving up) is the best happiness.

Exercise for Practice

What is external donation?

What is spiritual donation?

How did Siviraj fulfill the desire of Deva King Indra? Explain.

LESSON 6
VANNUPATHA JATAKA

In the olden days, there was a king named Brahmadatta in city of Baranasi. At that time, Bodhisattva was born in a merchant family. When he was grown up, he went on trading in different places with five hundred carts.

One day the Bodhisattva arrived in a desert which was sixty miles long. The sand of that desert was so thin that it could not be held in hand. When the sun rose, that desert of sands became as hot as burning coal. It was not possible for anyone to walk over that desert. The passers by had to cross the desert at night. They took rest by day. The travellers would carry water, oil, salt, rice and wood with them. When the sun started rising, they stopped their journey and would pass the day under the tent taking their meals. At the break of day, they again started their journey after taking meal. Seeing the stars in the sky, they could determine their way to destination.

One day the Bodhisattva crossed fifty nine miles of this desert. Then he thought that he would be able to cross remaining one mile over night. Thinking this he ordered his men to drop many of the unnecessary itmes as water, wood etc. to unburden themselves. They thought that these items could be managed easily after crossing the desert. This way they were advancing. The guide was sitting on the cart which was going ahead of all. He was leading the group seeing the directions of the stars.

Because of travelling on the desert for long time, the guide did not have sound sleep. On that night he felt drowsy. The bulls started pulling the carts to the opposite direction. This went on all the night. When it was about to be dawn, the guide opened his eyes from drowsiness. He looked at the sky and could realise his faults. He then asked all to move the carts to the opposite direction rapidly. The sun was rising at this time. Every one found that they reached the same place from where they had started the previous day. Everybody became anxious at this. There were no water, food and wood with them. Finding no other way, they went to sleep under the tent being hopeless.

The Bodhisattva thought to himself that some measures should be found out otherwise all would die. He decided to go about the desert in order to look for water. Suddenly he found a bunch of grass in one place. He thought there must be water in that spot, otherwise grass could not grow there. He called his men and asked them to dig that area with spade. When they dug sixty feet deep, they heard a sound which was produced by the hit of the spade with a piece of stone.

The Bodhisattva went down. He could very clearly hear the sound of water at that depth. He came up and asked one of his servants to break that piece of stone with a big hammer. The servant was very active and enthusiastic. Without any hesitation, he started to hit the stone with a hammer. The stone broke into pieces. At once the water came upward with force. Everybody became glad at this. They bathed and drank it cheerfully.

The Boddhisattva found out water in the desert

Afterwards, they managed to make fire with the extra woods and wheels that were in the carts. They cooked food for all of them. Then they fed the bulls. Then they flew a flag beside the well so that others, while passing, could see the flag and identify the well. When the night came, they again started their journey. At dawn, they reached the destination. The Bodhisattva made a good profit at that trading.

After that they came back home and were living in peace and prosperity. The Bodhisattva died at old age and went to heaven.

Moral: None should lose patience in danger rather he should find ways to get rid of danger.

LESSON 7

NYAGRODHA MRIGA JATAKA

In the ancient time during the Baranasiraj Brahmadatta, the Bodhisattva was born as a deer. The colour of his body was as gold, the horns were like silver, mouth was red and eyes were as bright as jewels. He took the name of Nyagrodha Mrigaraj and roamed about the forest as a leader of five hundred deer.

The king Brahmadatta was addicted to hunting deer. He was not satisfied without eating meat of the deer. He used to go on hunting deer everyday accompanied by a large number of his subjects. This interrupted the daily activities of the subjects and they were angry with him for this disturbance. At last they reached a decision. According to that decision, they cultivated grass in the garden of the king, excavated pond for water. Then they chased all the deer from the forest and the deer took shelter in the garden. The door of the garden was closed.

Thus they managed a large number of deer and went to the king. They said to the king "Your majesty, you are hampering our daily affairs going on hunting everyday. We have filled your garden with deer. Now enjoy your meal killing them yourself in the garden."

Brahmadatta went to the garden, saw hundreds of deer walking to and fro. When he saw the golden Nyagrodha deer, he said to him, "I am giving you assurance of safety. You live fearlessly."

After this, the king very often went to the garden and hunted the deer himself. Some other day, his cook hunted the deer and cooked for him. This was going on as usual. The deer, hearing the sound of the twang of the bow, started running about with fear of life. As a result, many of the deer died being wounded everyday.

The Nyagrodha Mrigaraj was shocked at this. He found that many of the deer were dying unnecessarily. He wanted to find out a soluation to this problem. At last he came to conclusion that each day a deer would sacrifice itself willingly by turn.

One day it was the turn for pregnant deer. The deer helplessly went to the Nyagrodha and said, "Lord, I am pregnant. This is my turn. If I go now two lives will die today. Please, leave me today." The Nyagrodha Mrigaraj gave the deer assurance and let it go. Instead of the deer, he decided to go himself to sacrifice his life.

Meanwhile the cook came and became astonished to see the Mrigaraj. He knew that the king assured him of his safety. He informed the king of the fact. On hearing this, the king appeared with his courtiers. He addressed the Nyagrodha Mrigaraj and said, "Dear Mrigaraj, I assured you of safety. Why are you here to give your own life?"

The Nyagrodha Mrigaraj replied, "Your majesty maharaj, this was the turn of a pregnant deer. I gave her assurance of safety when she wanted my help. In order to save her life, I can not take the life of other. So, I have come to give my life instead of her."

Deer roaming about jungle

The king was very much pleased with the Nagrodh Mrigraj. He said to "Mrigaraj, what example of friendship, kindness and affections you have set today is rare in human society. With pleasure I assure you and that pregnant deer of safety."

Maharaj! Only two deer have got your assurance. What will be of others?

- I am giving assurance to the remaining deer.
- All the deer in your garden are fearless now. But what will happen to others?

- I am giving my assurance to them too.
- All the deer are safe now. But what will happen to other four footed animals?
- I am also giving assurance to them.
- All the four footed animals are safe now. But what will happen to the birds?
- I am assuring the birds of their safety. The birds are now safe indeed. But what will happen to the fishes in water?
- I am also giving my assurance to them.

Thus the Nyagrodha Mrigaraj got assurance about all kinds of creatures. Then he taught the king the Pancasila and said to him, "Your majesty , take recourse to virtuous life. Treat parents, sons, daughters, laymen, saints impartially. Doing so you can go to heaven after death." Nagroadha Mrigaraj gave the king some religious advice and went back to forest leaving the garden with his courtiers.

After this incident, the king Brahmadatta never enjoyed the meat of the deer.

Moral: Life is dear to all.

Exercise for Practice

Explain how the Bodhisattva saved the life of all creatures. (Home work)

Exercise

Multiple Choice Questions

1. How many kind of caste discriminations were there in ancient social system of India?

a. three **b.** four

c. five **d.** six

2. From the stories of the Jataka we get the lesson to

i. avoid the caste discrimination.

ii. remove the dissimilarities in the society.

iii. follow the way of honesty and virtue.

Which of the following is true?

a. i and ii **b.** ii and iii

c. i and iii **d.** i, ii and iii.

Read the following paraghraph and answer question no 3 and 4.

Ratan Chakma leads his life hunting wild animals. On the contrary, his younger brother Parimal Chakma leads life based on Pancasila. Once Parimal Chakma asks his brother to change his profession and be kind to the wild animals

3. **This story is related to**
   - **a.** Nyagrodhamriga Jataka
   - **b.** Sivi Jataka
   - **c.** Bhadraghat Jataka
   - **d.** Greedhra Jataka.

4. **What is the moral of the above Jataka –**
   - **i.** life is dear to all
   - **ii.** let all creatures be happy
   - **iii.** to show impartiality to all religions

   Which of the following is true?
   - **a.** i and ii
   - **b.** i and iii
   - **c.** ii and iii
   - **d.** i, ii and iii.

Creative Questions

1. Kamal Barua was a government employee. He lived an honest life and thus saved his paternal property. He saved his money with a bank. After his death, his only son Himel Barua drew the money from the bank and started business. He got profit from the business. But soon he indulged in many anti-social activities being influenced by bad companies. At one stage, he ruined all his property and destroyed his life.

a. 'Life is dear to all-' which Jataka is this Jataka related to?
b. Why did Sivi king decide to donate his eyes? Discuss.
c. Which Jataka does the above story refer to? Explain.
d. "The consequence of an indisciplined life is very dangerous." How far is it true to the activities of Himel Barua? Give reasons.

2. **Story I:** Hridoy Barua is the only issue of his old parents. He works in a private farm. Everyday, he salutes his parents at the time of going to office. One day while going to office, a bus accident occurs. Most of them were injured in this accident but Hridoy Barua was unhurt.

Story II: Milon Mutsuddi was kind and large hearted since his childhood. One day, seeing the advertisement of a poor patient who was in need of blood, he went to the hospital, and donated blood to that patient.

a. Which Nikay of the Tripitaka does the Jataka belong to?
b. Why was Gautama Buddha against racial discrimination? Explain.
c. Which Jataka does story 1 refer to? Explain.
d. 'Charity is the best virtue-' this teaching of Sivi Jataka is an example of story I,Give reasons for your answer.

Fill in the blanks.

1. The merchants crossed _________ with the help of Arnobpot.
2. ___________ system was prevalent in society then.
3. Bodhisattva thanked ___________ being saved from death.
4. The moment the Siviraj performed virtuous deed the ________ eye produced.
5. Raja Brahmadatta was very ______________.

Match the following phrases or words and make sentences.

Left	Right
a. The Sudras were	the power of ruling
b. The king had in his hand	of the crops as tax.
c. The subjects gave a portion	labours.
d. The palaces were made	we can find information about religion and education.
e. In the Jataka	of wood.

Short Type Questions

1. How many kinds of caste discrimination were there in the society?
2. Which dramas were written by Rabindranath on Kush Jataka?
3. Why did the hunter free the vulture in Gijjha Jataka?
4. Describe the beauty of Nyagrodha Mriga.
5. How did the Sivi king get back his eyes?

Essay Type Questions

1. Narrate the social impact of the Jatakas.
2. Explain the cousequences of indisciplined life in Bhadraghat Jataka.

2025

CHAPTER TEN

THE SACRED PLACES FOR THE BUDDHIST

The holy places are favorite to the people of all religions. In every religion there are holy places. These places are situated in different parts of the world. The Buddhists too have their holy places. Most of these places are situated in India. To pay visits to these places is a sacred duty. The Buddhists visit the holy places to attain virtues. We will learn about four holy places and their religious, historical and archaeological importance.

At the end of this chapter we will be able to-

* Narrate the four holy places.
* Explain the religious, historical and archaeological importance.

LESSON 1

INTRODUCTION TO THE FOUR PLACES OF GREAT PILGRIMAGE

Gautama Buddha was born in the Lumbini garden of Nepal in 623 B.C. He attained Buddhahood at the age of thirty five. After attaining the Buddhahood, He traveled many places for preaching religion. Those places of reminiscences became the holy sites for the followers and the visitors. The famous places of pilgrimage are: Lumbini, Buddha Gaya, Saranath and Kusinagar, Rajgriha, Sravasti, Kapilavastu, Nalanda, Vesali and Kosambi. These are the places where the Buddha spent most of His valuable times. He delivered lectures on religion. The followers and devotees of Buddhism built Vihara, Sangharam and statues in these sites connected with the memories of the Buddha. The four great events of the life of Gautama Buddha took place in four different places. For example, He was born in the Lumbini garden of Nepal. During the time of the Buddha the place was under Kosalraj. He attained Buddhahood in Buddha Gaya. At that time it was under the kingdom of Magdha. After the attainment of Buddhahood, the Buddha began to preach His new religion at Saranath. During the life of the Buddha, this place was under the kingdom of Kasi. He breathed His last at Kusinagar.

It was under the kingdom of Malla at that time. Since four great events took place during the life of the Buddha, these four sites are called the places of great pilgrimage of four events. Every Buddhist tries to pay visit to four great pilgrimage sites even at least once in life.

Exercise for Practice

What are the four places of great pilgrimage?

Why are they called the places of great pilgrimage of four events?

LESSON 2
LUMBINI

Lumbini is a beautiful garden situated between the ancient city of Kapilavastu and Devdaha. When the queen Mahamaya was going to Devdaha from Kapilavastu, Gautam Buddha was born in this garden. This site was recognised worldwide as the birth place of Gautama Buddha. Lumbini is known as a site of great pilgrimage to the Buddhists. Lumbini garden is now recognised as Rummindei which is situated in Bhagawanpur tahsil in the district of Butol in the village of Paria in Nepal. Emperor Asoka visited the birth place of Siddhartha and paid homage to Him. It is known that emperor Asoka visited Lumbini at the twentieth year of his coronation. He erected a pillar here in commemoration of Siddhartha's birth place. The Chinese traveller Hu-en Tsang could see the stupa while travelling to Lumbini. Close to the stupa a stone pillar with a horse image on the top was also built. This stone pillar was discovered in 1896. It is known as Asoka pillar. This horse image is a symbol of Siddhartha's renunciation of worldly life. The top of the pillar is broken now. The painted pictures on the pillar mark the birth place of Siddhartha. There was a large Sangharam in this place in ancient time. With the passage of time it was ruined. But a few years ago, a new Vihara was consructed here. Inside the Vihara, there is a plaque of stone engraved with the birth history of Siddhartha. In the picture of the plaque, Mayadevi, the mother of Siddhartha is in the position of holding the brances of a Sala tree with her right hand. Beside her is standing Gautami, the sister of Mayadevi. On the other side, the deities are standing with folded hands.

A little ahead below the statue, the newly born baby Siddhartha is standing on a lotus. There is a small pond as an evidence of past history of the Vihara. There is a saying that the Queen Mayadevi bathed in this pond before the birth of Siddhartha.

Lumbini

There are many Viharas and guest houses of Srilanka, Myanmar and Japan in the area. The government of Nepal is going on with the development works of Lumbini. Huge number of visitors from different countries of the world comes to visit Lumbini. One can go to Lumbini from Kathmandu by road.

Exercise for Practice
Why is Lumbini famous?
What is written in Silalipi?

LESSON 3
BUDDHAGAYA

Buddhagaya is the most sacred place for the Buddhists of the world. Siddhartha attained the supreme knowledge under the Peepul tree and was known as Gautam Buddha later on. Since then this place was known as Buddhagaya. The seat on which the Buddha had attained the Buddhahood is called the Vajrasana. This Vajrasana is made of one undivided stone. During the reign of Emperor Asoka, he came to visit this place and identified this Vajrasana along with many other things. This seat is still preserved at that place.

The temple of the Buddhagaya is world famous. It is a two storey building. The top of the temple is round shaped. There are four smaller temples on the four corners of the temple. There are stairs by which one can go upward. The statue of the Buddha stands on the water lily with its exquisite beauty. The standing statue of the Buddha is found inside the main temple. On the surface of the temple, there are the pictures of many gods and goddesses engraved on the stone. The walls of the temples are exquisitely designed. This temple is the best example of architectural excellence.

Inside the main temple, there is a large Buddha statue on the ground.There are the statues of lion and elephant on the seat of the Buddha. There are five statues of the Buddha in five rooms. It is not clearly known who built the temple and when he built it. But the scholars think that emperor Ashoka, then the Queen Kurangi and Nagdevi, later on, Kusan king Kaniska helped to build the temple. During the seventh century, Hu-en Tsang came to travel Buddhagaya. He wrote that the temple is 160 feet high. There are twenty steps of stairs on its wide ground. The large and beautiful temple is made of bricks. He has cited that he has seen a decorated Chaityagriha built by emperor Ashoka.

The Sapta Mahasthan are situated around the temple. After attaining the Buddhahood the Buddha stayed in seven sites for seven weeks. For the reason, these sites are called great seven sites. These sites are: Bodhipalanka, Onimes Chaitya, Cankram Caitya, Ratnaghar Caitya, Ajpal Nagroth Tree, Mucalinda and Rajayatan Tree. There is a stone with the footprints of the Buddha on the north of the temple. There is a stone wall surrounding the temple. Many events of the Buddha's life and of Jatakas are engraved on the surface of the walls. People from different countries of the world come to Buddhagaya to pay homage to the Buddha. The Buddhists give offerings in memory of their deceased parents and ancestors. Many of them take ordination for being Samanera. There are adequate arrangements for the pilgrims to stay here. There are scopes for the pilgrims to stay in the Mohabodhi Society, Birla Temple and Circuit House etc. Besides this there are the Viharas and guest houses of the Buddhists from China, Japan, Myanmar, Thailand, Bhutan, Bangladesh and Malaysia. There is a museum close to the Buddhagaya temple. The archaeological ruins of Buddhagaya are preserved here.

Buddhagaya

Buddhagaya is situated 11 kilometers away from Gaya, the capital city of Vehar. It is on the river of Noyranjana. Its present name is Falgu. The Buddha attained his Buddhahood here. From Buddhagaya one can go to other sacred places like Rajgriha and Nalanda by road.

Exercise for Practice

Why is Buddhagaya famous?

Name the seven great sites.

LESSON 4
SARANATH

Saranath is situated on the bank of the river Varuna in the city of Vanarasi in the northern province. In the ancient period it was known as Isipatana Mrigadava. After attaining the Buddhahood, the Buddha delivered his first sermon to the five disciples. It was the full moon day of Asarhi. The five disciples are called Pancavaggiya Sissa. They are: Kondenya, Bhaddiya, Vappa, Mahanama and Assajit.

They were the first five Buddhists to whom the Buddha explained Dhamma Cakrapavattana sutta.

He preached the middle path in order to avoid the two extreme paths. This path is called the Noble Eight fold path. Saranath was recognised as a great scared place as it was the first site of the Buddha preaching His religious doctrine.

The Buddha sent these five Bhikkhus to preach the Dhamma.

Saranath is important for many reasons. Here the Buddha ordained the merchant's son of Varanasi, Yasa and his fifty friends. These fifty one, Pancavaggiya and other four disciples consisting of total sixty were the first formal Sangha. They were the first codified Sangha in the history of religion. The Buddha ordered these sixty Bhikkus to spread around the world to preach his religious scripts for the welfare of all creatures. Apart from this, the Buddha narrated many important principles here.

Saranath was the main centre of Buddhism. Hundreds of Bhikkus and Bhikkhunis would live here. Emperor Asoka built here a Stupa as a symbol of preaching religion. It is made of stone. Its height was 145 feet and width was 94 feet. The Chinese traveller Hu-en Tsang saw this Stupa during his visit to this place. A stone inscription has been found here. Many memorials of the Buddha-age have been found in the ruins of Saranath.

Another Stupa which was 85 feet high was also found here. It is called the four angled stupa. The scholars hold an idea that the Buddha met the Pancavaggiya disciples here and in memory of this event, this Stupa was built. Besides this, there is also a statue of sand stone here which is 71 feet in height and 3 feet in width.

On the top of the Stupa there is a lion statue with four heads. As the lion statue broke down with the passage of time, the statue has been preserved in Saranath museum. Very close to the Mrigadava, there is the famous Dhamaka Stupa. It is supposed that the Buddha's relics are here. The courtyard of the Stupa is paved with stone. The pilgrims recollect the names of the Tiratana by walking round it.

Buddhist archaeological site at Saranath

Here was a large Vihara named Mulgandha Kutir. The house where the Buddha lived is called the Gandha Kutir. According to the description of Hu-en Tsang, the Vihara was 100 feet high. It was made of bricks carved with artistic scenes. He saw fifteen hundred Bhikkhus living in this Vihara. The Vhara was rebuilt by the Onagorik Dharmapal who was the founder of Mohabodhi Society of India. Here are the relics of the Buddha which is opened once a year for the pilgrims to see these relics in a ceremony. Here is a statue of the Buddha advising his five disciples under the peepul tree. The Buddha along with five desciples look alive here.

Many memorials of ancient Buddhist civilization have been found in the ruins of Viharas, Sangharams, Stupas and Statues. The archaeological value of these is very high. Saranath can be reached from Vanarasi rail station by road. Moreover, there is also a rail station near Saranath. There are public guest houses for the pilgrims here.

Exercise for Practice

Name the five disciples of the Buddha.

Make a list of Buddhist memorials at Saranath.

LESSON 5
KUSINAGAR

Kusinagar is one the most sacred places of pilgrimage for the Buddhists. Gautama Buddha met His Parinabbana in this place. Kusinagar was known in other names too i.e. Kusinara, Kusigrama, Kusavati etc. It is situated in the district of Goraskhapur in the Uttar Pradesh of Indian. It is one of the four sacred places of pilgrimage for the Buddhists. In the ancient time Kusinagar was on the west side of Hiranyavati. Then it was the capital of the kingdom of Malla.

The archaeological sites of Kusinagar

Very close to Kusinagar is Pava. The rich son of Pava, Chunda was impressed by the Buddha at first sight. He built a Vihara in his own mango garden and offered it to the Buddha. On day before His great demise, Chanda invited Him. When the Buddha reached there, the Buddha took meals in his house. This was His last meal. After this, He became ill.

That was the full moon of Baishakh. The Buddha gave ordination to the traveller, Subhadra in His death bed. Subhadra was the last disciple of the Buddha. Afterwards, He gave the last sermon to the Bhikkhus. He said to the Bhikkhus in His last speech, "O Bhikkhus! Listen, all the laws in the world are temporary and impermanent. Carry on your duties without any mistake." At last He passed away under the Sala tree at the full moon night of Baishakh.

During the reign of Kumargupta of Gupta dynasty, a Buddhist donor named Horibol built a Buddha image of 22 yards. It still attracts the pilgrims. There is a large Stupa beside this. There is a copper-plate of parinibbana here. Emperor Asoka visited this site and identified this site as the site of Buddha's great decease. The Chinese traveller Fu-Hien also visited this site. He hardly found any people here.

One can go to Kusinagar on route from the Goraksanagar rail station of north India. There are guest houses for the passengers in this place. Many pilgrims of Bangladesh go by bus to visit the four great sacred sites of pilgrimage.

Exercise for Practice

What did the Buddha say in this last speech?

Who was the last disciple of the Buddha?

LESSON 6

RELIGIOUS, HISTORICAL AND ARCHAEOLOGICAL SIGNIFICANCE OF THE BUDDHIST HOLY SITES

Religious significance: The memories of the Buddha, His disciples and many intellectuals are connected with these holy sites. Visiting these places, one can get an idea about their life and activities. These activities encourage a man to lead a moral life. Visiting these places is a holy duty. If one travels to Lumbini, Buddhagaya, Samath and Kusinagar, one gets the idea about these sites and memories of the Buddha connected with them.

This experience fills his heart with unmixed pleasure. Thus mind becomes restrained. He becomes generous and his reverence towards religion develops. His mind feels encouraged to do good deeds avoiding the evil deeds. This experience creates a sense of kindness, friendship, toterance, sympathy and benevolence. So, we can say that the religious significance of visiting the holy sites is very high.

Historical significance: Holy places are the evidence of past history. So visiting these places helps us to acquire knowledge about history. The Buddhists holy places are the evidence of many historical events. These events are connected with the ancient kings, politics, society, culture, religion and philosophy. For exanple, the first Buddhist Sangiti was held in the Saptaparni Cave of the Buddha Tirtha. The first scriptures of the Buddha were collected by Mohakossap Sthavir in presence of five hundred arhant Bhikkhus. It was known that king Ajatsatru patronized the first sangiti ceremony. Apart from these we can also know that emperor Asoka built many Stupas, Pillars, Viharas and many other statues in that place of great pilgrimage. These constructions of Asoka give clear idea about his administrative systems, religious and welfare activities of his time. The disciples of the Buddha not only taught the dhamma but also taught astrology, ayurvedic medical science, mathematics, arts and crafts and sculpture. Taxila, Nalanda and Vikramsila were the best institutions of learning in those days. By reading the history of these institutions we can learn about the old academic systems and the life in the Vihara. For these reasons, the Buddhist historical places are so important.

Archaeological significance: Various elements of old civilization and culture are found in the sites of pilgrimage. We can learn about the infrastructures of Vihara, Stupa, Pillars, different articles used by the Bhikkhus, Buddha, Bodhisattva and many other deities, old coins, terracotta and other important things. These archaeological ruins give information about the ancient social system. The Viharas built by the decorated bricks are the evidence of their sophisticated skills of constructions. The Stupas, the statues of horses at the top of pillars and the lion statues are unique examples of artistic beauty. Considering all these, we can say that the archaeological importance of the holy sites is endless.

Exercise for Practice

What lessons were taught in the Viharas besides religion?

Exercise

Multiple choice questions

1. At what age did Gautama Buddha attain Buddhahood?

a. 19 **b.** 29

c. 35 **d.** 45

2. Why is Kusinagar so sacred to the Buddhists?

a. It is the birth place of the Buddha.

b. For the Buddha's preaching religion.

c. For attaining the Buddhahood .

d. For great decease of the Buddha.

Read the following paraghraph and answer question No 3 and 4.

Joy Mutsuddi went to travel to Kathmandu with his father. There he saw a plaque of stone inside the Vihara. In the plaque, Mayadevi was holding the branches of a sala tree. Beside her was Mahapajapati Gotami. There is a small pond not far from the Vihara.

3. What place does this place refer to?

a. Lumbini **b.** Buddhagaya

c. Saranath **d.** Kushinagar.

4. What lesson did Joy Mutsuddi gain visiting this place?

i. aritistic beauty

ii. civilization and culture

iii. religious knowledge

Which the following is true?

a. i and ii **b.** ii and iii

c. i and iii **d.** i, ii and iii

Creative Question

1. Venerable Devamitra Bhikkhu started for India to pay visit to the sites of pilgrimage with the devotees after the full moon of Kartik. At first they found a high Buddha Statue. Moreover, they visited a Bajrasana built on an undivided stone.

a. Where did the Buddha preach his newly gained religion?

b. Which event of Gautama Buddha is connected with Kusinagar? Explain.

c. Which great site of pilgrimage is related to the vihara visited by the devotees?

d. Describe the religious importance of the spectacular site illustrated in the story.

2. Chumki Barua went to Nepal along with her family members after the examination to pay visit to a site of pilgrimage. Many ruins of Buddhist age were found there. A picture of the Buddha giving ordination to His five disciples was seen by them. Visiting this site, the father of Chumki Barua told her that archaeological value of these sites is very high.

a. Where did Gautama Buddha attain Buddhahood?

b. Why is Lumbini famous as a great site of pilgrimage?

c. Which site of pilgrimage does the above description indicate? Explain.

d. Do you agree to the statement of Chumki's father? Discuss in the light of your reading of the text.

Fill in the gaps.

a. He attained _____________ at the age of 35.

b. Buddhist tries to pay visit to four______ sites even at least once in life.

c. Lumbini garden is known as ______________ at present.

d. Buddhagaya is situated on the ___________ river.

e. Bhikkhu Sangha comprises _____________ Bhikkhus.

Matching sentences

Match the following to make a complete sentence.

Left	Right
1. Gautama Buddha	of our history.
2. The Buddha breathed his last	was born in Lumbini garden in Nepal.
3. The sites of pilgrimage are the evidence	importance of these sites.
4. There was a large	in Kusinagar.
5. In ancient time a Vihara	Sangharam in this place in ancient time.

Short type questions

1. Describe the religious significance of the sites of Pilgrimage.
2. What is Boddhi palanka?
3. Describe the birth history of Siddhartha in Lumbini garden.
4. Who are the five disciples of the Buddha? Why are they famous?

Essay type questions

1. Describe the historical and archaeological significance of the Buddhist sites of pilgrimage?
2. Describe the significance of Kusinagar.

CHAPTER ELEVEN

CONTRIBUTION OF THE ARISTOCRATS BUDDHISM: EMPEROR KANISKA

Many kings and aristocrats had contributions to the preaching and propagation of Buddhism. Among them were the king Bimbisar, Ajatsatru, Prosenjit, Asoka and Kaniska. Earlier we have learned about king Bimbisar, Emperor Asoka. Now we will learn about Kaniska in this chapter.

At the end of this chapter, we will be able to-

* narrate the life history of emperor Kaniska.
* explain the role of Kaniska in the preaching and progation of Buddhism.
* evaluate the contribution of Kaniska in fine arts and architecture.

LESSON 1
EMPEROR KANISKA

Emperor Kaniska was the best king of the Koshan dynasty. The Kushans were the branch of the U-chi race who came from the Chinese border. They lived in the border of China. In course of time they defeated the Sakas and started to live on the bank of the river Okkhu. Later on, capturing the kingdom of Bahalika, they started to live there permanently. Out of the five branches of the U-chi race, the Kushans were the most powerful.

Kaniska was the most powerful emperor of the Kushan dynasty. He ruled during the 2nd century A.D. He was contemporary of Vijoykirti, the king of Khottan, and the Buddhist philosopher Nagarjun. He captured the whole of North India. At this time his empire extended from Gandhar and Kashmir to Benaras. He built a city named Kaniskapur in Kashmir. He built a permanent palace at Peswar. After ascending the throne, Kaniska introduced a new era named Sakabda.

Emperor Kaniska led his own soldiers by himself. In his old age, when he was crossing the Sung Ling Mountain with a large group of army, he met his death. The mountain of Sung Ling was situated between the Pamir Valley and Khottan.

Emperor Kaniska was a philanthropist ruler. He always tried to do good to his subjects. He was conferred upon the title of Devaputta (The son god) for his

philanthropic works. He took initiatives to explore trade and agriculture. He introduced gold coins in his kingdom as was in vogue in Rome.

Kaniska decentralized his administrative system. The lowest step of his administrative system was the village. The chief of the village was called Gramik. A section of employee was named Navakarmik, who helped in religious and service oriented works. He divided his kingdom into two parts. He appointed rulers of these two parts. These rulers were called 'Mahakhatrap'. The associates of the Mahakhatraps were called Khatrap. Some of the Khatraps were known as king.

Emperor Kaniska was a great patron of Buddhism. A short time before his ascending the throne, he took ordination as Buddhist. He achived fame in patronising Buddhism. Though there was immense influence of the Buddhists during the Murya Period, it started declining afterwards. During the reign of emperor Kaniska, Buddhism got the patronization of the state and became more vibrant.

The images of various gods and goddessess were engrarved in the gold and copper coins of his time. Emperor Kaniska was very much tolerant of other religions.

Exercise for Practice

Why did emperor Kaniska earn eminance?

Why was he conferred upon the tilte of the son of god?

LESSON 2
CONTRIBUTION OF EMPEROR KANISKA IN BUDDHISTM

Emperor Kaniska had a profound role in the preaching and expansion of Buddhism. His name and fame spread far and wide for this reason. Through his patronization of Buddhism, he tried to rouse humanism across his kingdom. His teacher was Sangharaksha. He was also a scholar. Like Emperor Asoka, Kaniska established himself as the best emperor of Indian sub-continent by preaching Buddhism. At first he gave attention to spreading his kingdom. But later on, he gave up the state policy and accepted the Dhamma policy.

He could realise very well that to establish the Dhamma doctrine is much more important than to spread kingdom. After capturing Pataliputta, on his way back, he brought with him a wooden statue of the Buddha and an alms-bowl and the great poet Asvaghosa. He established that statue of the Buddha and the alms-bowl in Puruspur. He requested Asvaghosa to stay in that monestary of Puruspur. Later on this Vihara was known as Kaniska Vihara. Asvaghosa was at the same time a great poet, philosopher and a renowned Buddhist Bhikkhu. But he was chiefly known as a great poet. The fame of Kaniska spread far and wide because of the great poet. Both of the names are memorable in the history of Buddhism. In the book Sutralankar Asvaghosa, there is a short description of the conquest of Eastern India. To commemorate his conquest of Pataliputta, he constructed Stupa and monastery in Puruspur. As there are many stories in connection with 'Devanampiya' of emperor Ashoka in pali, there are many stories in circulation about 'Devaputta' in connection with Kaniska. The Mahayana Buddhists consider him to be a god.

The history of Kaniska is important for two reasons. Firstly, when he ascended the throne, from that time Saka era started to be counted. Secondly, as a sincere patron of Buddhism, he convened the Buddhist conference in Kaniska Vihara at Jalandhar. It is known as the fourth conference in the history of Buddhism. He built many Stupas and Viharas in different historical sites.

After embracing the Buddha-dhamma, he used to practise the doctrines of the Buddha at the leisure period. He was confused at the different explanations of the words of the Buddha. He found out after investigation that there was a difference of opinion among the Sangha regarding the basic principles of the Buddha-dhamma. He convened a conference with the help of his religious teacher, Parsva. This conference was presided over by the renowned philosopher Vasumitta. Out of the present monks, five hundred of them were selected for the working committee. Asvaghosa was present there as the Vice President.

They jointly compiled a book of commentary of the Tripitaka named Mahavibhasa. The main Tripitaka was not collected in this conference. The scripture of Mahavibhasa was compiled in Sanskrit language instead of Pali language. This was corrected by the great poet Asvaghosa. The scripture Mahavibhasa was the main scripture of the Sarvastivadins. It was considered the book of commentary of the scripture Gjanaprasthana. For this reason, this conference is also called the Sarvastivadin Conference. The Abhidharma Kosa of Basubandhu was written in accordance with scripture of Mahavibhasa.

After the conference, the scripture was preserved engraving on the copper plates. The importance of this songiti is noteworthy because of writing the 'Mahajan'.

In this conference the Sarvastivadins played an important role. After the conference, the preachers of the Dhamma were sent to different places. The Sarvastivada bearing the name of Mahayana entered in to Tibet, Mongolia, China, Japan, Korea and other places.

Emperor Kaniska was also a patron of literature. Many scholars were invited to his royal palace. Among them were great poet Asvaghosa, Philosopher Nagarjun, Basumitra and physician Charak, Parsva, Sangharaksa, Mathar and many others. They played an important role for expansion of religion, literature, philosophy, science and fine arts. Emperor Kaniska always devoted himself to the patronization of the creative and welfare activities. He is still remembered in world history for his benevolent works. A statue with full image of Kaniska was found at Mat near Mathura during of excavations. Besides this, many coins and memorials were also discovered which are the symbols of the memory and history of Kaniska.

Exercise for Practice

What were the qualities of Asvaghosa?
Who presided over the conference held during the reign of Kaniska?
Name the scholars of the royal palace of Emperor Kaniska.

LESSON 3
CONTRIBUTIONS OF KANISKA IN BUDDHIST ART AND SCULPTURE

The contributions of Kaniska in propagation of art and sculpture is historically recognised. Though the Buddhist art and culture came into being duing the Muriya period, it spread everywhere in Kushan period. During the reign of Kushan a new style of fine arts named Gandhara was invented. This was named Gandhara Art. Following this art style, the first image of the Buddha was built with the patronization of emperor Kaniska. The Buddhist sculpture and architecture gained wide popularity all over India and across the world. The art,

sculpture and architecture by the patronization of the Kushana emperors became popular in China, Tibet, Mongolia, Korea and Japan.

Emperor Kaniska in front of Buddha image

Mainly the Kushan art found its menifestation in two ways. One is the Gandhara art and the other Mathura art. The objectives of the art and sculpture of Kushana empire were the expression of humanism. The Buddhist Stupas and Viharas built during the reign of Kaniska are still a source of wonder to the people around the world

Exercise for Practice

What is the Gandhara style of art?
How many streams were there in Kushan art?

Exercise

Multiple choice questions

1. In which century did emperor reign?

a. 1st **b.** 2nd

c. 3rd **d.** 4th

2. Emperor Kaniska is immortal in Buddhist history because-

i. he introduced the Sakabda
ii. convened Buddhist conference
iii. got the title of The son of god

Which of the following is right?

a. i and ii **b.** ii and iii

c. i and iii **d.** i, ii and iii

Read the following paragraph and answer question no 3 and 4.

Pradip Chowdhury was a philanthropist zilla parishad chairman. For the development of his locality, he played the key role in sewarage, supply of pure drinking water, construction of educational and religions institutions. Moreover, he is still remembered for construction of plaque and Stupas in order to preserve the tradition of his locality.

3. The activities of Pradip Chowdhury are related to the activities of-

a. Asoka **b.** Bimbisar

c. Kaniska **d.** Prasenjit

4. What lesson of that emperor can we get from the works of Pradip Chowdhury?

a. Public welfare **b.** Self satisfaction

c. Consciousness **d.** respect for religion

Creative Question

1. Uthoyai Mong Marma was an influencial jaminder. He was soft and kind hearted. But the people of his area were indifferent towards religion. As a result, they were always engaged in quarrel. This situation hurt him seriously. He gave more importance to religious activities than applying force to ensure peace in the society. He was tolerant of all religions. He attended the social and religions functions. He did many social and welfare works. Besides this, he built many structures to ensure peace, solidarity and humanity.

   a. What is the head of the village called?

   b. Describe the cause of organising the 4th conference.

   c. Which of the Buddhist ruler is related to the activities of Uthoyai Mong Marma?

   d. 'Religious activities are more important than the application of force. How far is it logical in the activities of Uthoyai Mong Marma to ensure peace in the society?

2. Sudarshi Chakma was an industrialist and a wise man as well. He was very much devoted to religion. He arranged housing and treatment for the Bhikkhu Sangha. Once there was a debate on the rules of Vinaya of the Tripitaka. Under the circumstances, he appointed a scholar and that scholar wrote a book on the rules of Vinaya and solved the problem.

a. Who got the tittle of Devanampiya?

b. Why did emperor Kaniska decentralize his admistration?

c. The ideal of which poet is related to the noble initiative of Sudarshi Chakma? Explain.

d. How far are the activities of Sudarshi Chakma similar to those of Kaniska? Explain with reasons.

Fill in the gaps.

1. Emperor Kaniska was the emperor of ________ dynasty.
2. During the reign of Kaniska the construction of ____________was introduced first.
3. Asvaghosa was present in the conference as a _________.
4. This conference was presided over by _________.
5. Mahavibhasa was written in _________ language instead of Pali.

Match the following sentences.

Left	Right
1. Emperor Kaniska was	led the army.
2. Kusa art was divided in	in the Chinese a border.
3. Emperor Kaniska himself	a philanthropist ruler.
4. In the preaching and expansion of Buddhism	to two parts.
5. U-chi race lived	Emperor Kaniska played an important role.

Short Question

1. How did emperor Kaniska meet his death?
2. What type of coins did Kaniska introduce?
3. Where is Kaniska Vihara situated?

Essay Type Questions

1. Give a description of Kushan dynasty.
2. Describe the causes of the fame of Kaniska.
3. How did Kushan art come into being?
4. Why and how did emperor arrange the conference? Explain.

The End

2025 Academic Year

Eight–Buddhist Religion Studies

জীবসেবা পরম ধর্ম।